



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

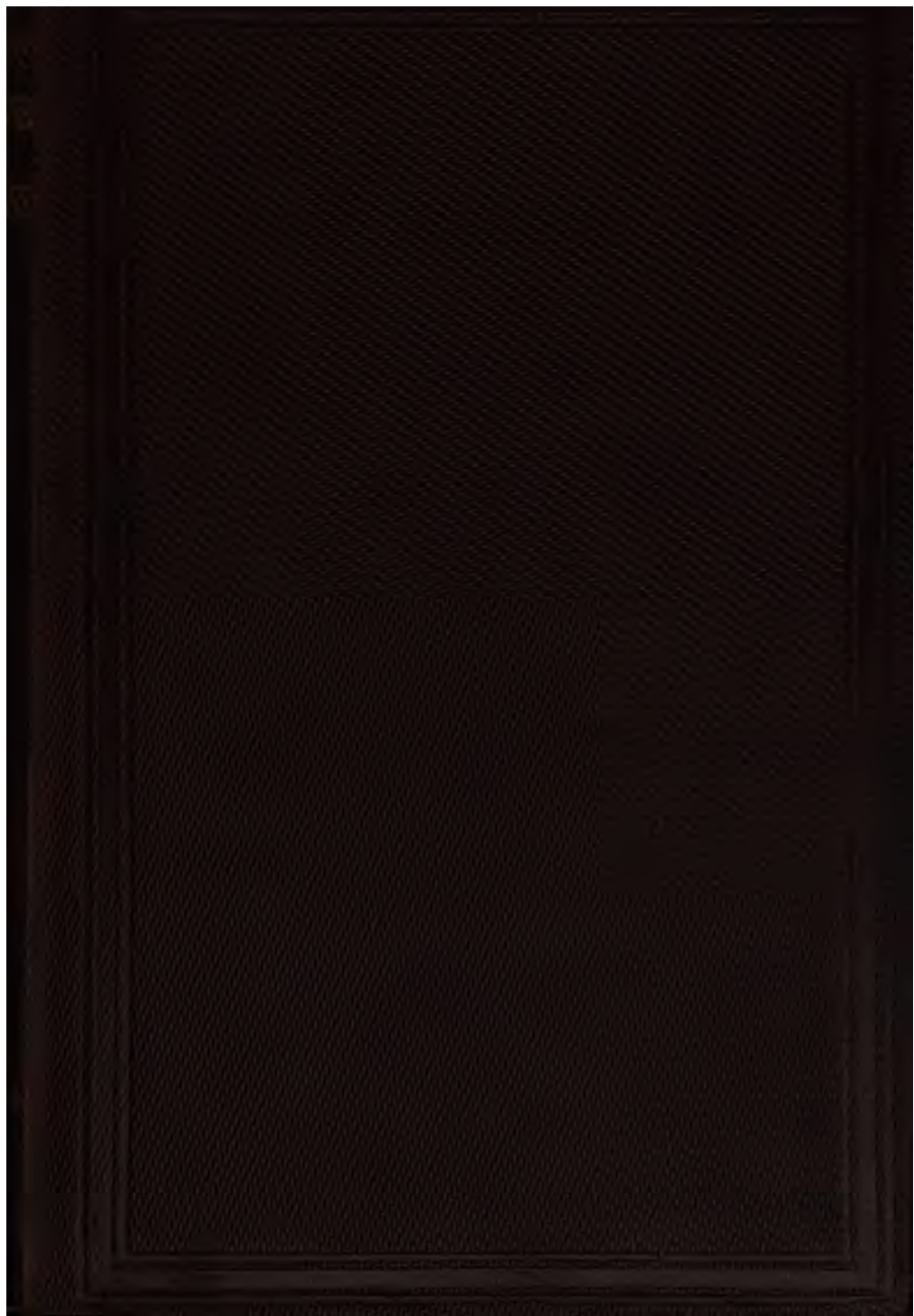
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

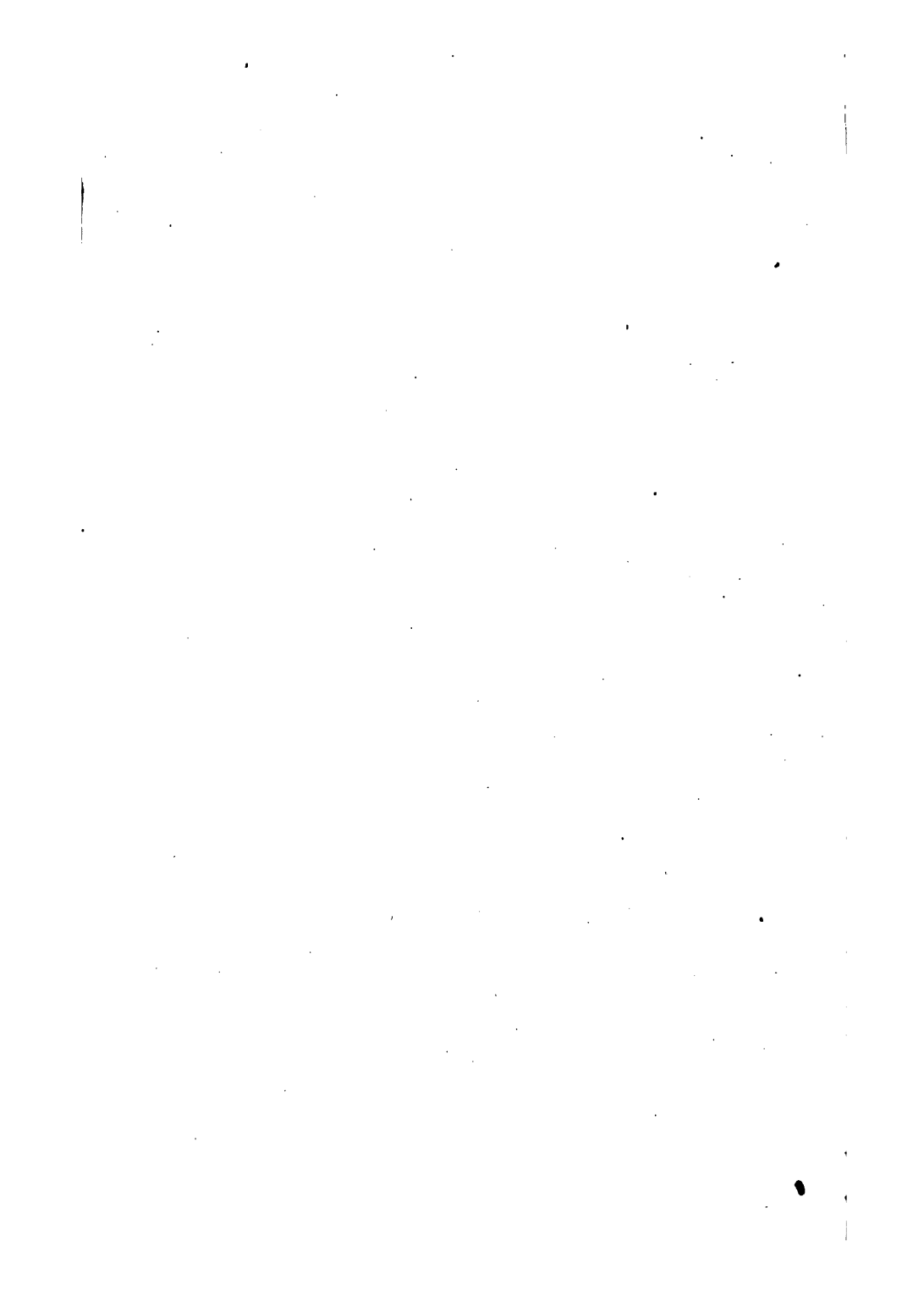




600094886\$







A

POPULAR PARAPHRASE

OR

ST. PAUL'S EPISTLE TO THE ROMANS.

LONDON:  
R. CLAY, PRINTER, BREAD STREET HILL.

A

POPULAR PARAPHRASE

ON ST. PAUL'S EPISTLE

TO

THE ROMANS,

WITH NOTES.

BY THE

REV. A. CRAWFORD BROMEHEAD, M.A.

LONDON:  
BELL AND DALDY, 186, FLEET STREET.  
1857.

*101. a. 25.*





## P R E F A C E .

---

THE author has designated this "A Popular Paraphrase" of St. Paul's great Epistle. In carrying out this view, he is willing to hope his work may not be altogether unacceptable to the learned reader; but his highest ambition has been, under the blessing of God, to place the Apostle's argument in a form intelligible to the unlearned, and to those who have little leisure for extensive reading, and who form the majority of society.

It cannot be said that this Epistle needs no interpreter; because we know that by taking a partial or perverted view of the Apostle's reasoning, men have founded thereon the most opposite doctrines; and because we may assert, on no less authority than St. Peter himself, that in "St. Paul's epistles are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." [2 Pet. iii. 16.] This is a melancholy assertion, which, if true in the Apostles' days, when circumstances and events alluded to in their Epistles were fresh in men's

minds, we need not wonder if it prove true in our days, when lapse of time has cast into the shade many matters which then threw light and intelligence upon the Apostle's argument. Moreover, the division of this Epistle, as of the rest of the Bible, into chapter and verse, although convenient for reference and quotation, does not add to the clearness of the text, nor, in general, assist us in understanding the meaning; rather the reverse, by frequently breaking the thread of the argument, and separating facts and assertions which require close connexion to show their true meaning.

This Epistle has always been received by the Christian Church amongst her inspired writings as the genuine Epistle of St. Paul. The exact time of its having been written is a disputed point. The most probable time seems to be at the end of the year 57 or beginning of the year 58, when Paul was at Corinth, and about to go to Jerusalem with the contributions which had been made by the Christians in Macedonia and Achaia for their poor brethren in Judæa. On account of its importance, it has been placed at the head of St. Paul's Epistles; but it is not supposed to have been the first written.

The Scriptures are silent as to the time when, or the persons by whom, the Gospel was first preached at Rome. Probably the knowledge of the Gospel was conveyed thither by some of the persons who were converted by the preaching of the Apostles at Jerusalem on the day of Pentecost. For we read, in Acts

ii. 5, there were present, on that occasion, "Jews, devout men, out of every nation under heaven," amongst whom were "strangers of Rome: Jews and proselytes," *i. e.* Gentile converts from heathenism to the Jewish religion. These mixed people on their return to Rome, having been converted to Christianity, would preach the Gospel to the Jews, (of whom at that time there were a great number at Rome,) and also to the Gentiles; under which title were comprehended people of all nations. And thus the Christian Church at Rome became a mixed congregation of Jews and Gentiles, whom the Apostle, throughout this Epistle, addresses as two distinct bodies united in one common faith; who, on the whole, conducted themselves in such a praiseworthy manner that, as the Apostle informs us, Rom. i. 8, "their faith was spoken of throughout the whole world." We gather, however, from various parts of this Epistle, as well as from other parts of the New Testament, that amongst these early and devout Christians serious disputes and misunderstanding arose. The Jewish converts were not yet sufficiently enlightened to see that the rites and ceremonies of the law of Moses were now superseded by the Gospel, and that they were but types and figures of spiritual blessings to be derived from Christ. They therefore adopted a mixed religion, and strenuously maintained the necessity of circumcision, and the distinction of meats and drinks, and other injunctions of the law of Moses, as a part of the religion of Christ.

The Gentile converts ridiculed the Jewish observances, and maintained the liberty of the law of Christ. St. Paul endeavours, in this Epistle, to reconcile these disputes, and to remove those errors. The Jews, moreover, who had long been God's favoured people, were jealous of the Gentiles being admitted to equal privileges with themselves.<sup>1</sup> But the Apostle shows that Christ was to be an universal Saviour; that with Him there were to be no distinctions of seed or nation, but that all who were believers in Him should be justified by Him; in short, that "with God there is no respect of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him." [Acts x. 35.] "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." [Rom. iii. 29.]

The Jews were proud of their being descendants of faithful Abraham, and thought this alone was enough to entitle them to the divine favour. But the Apostle shows that not the descendants of Abraham after the flesh, but the inheritors of the faith of Abraham, were the seed to whom the promise of God's favour was made. Moreover, their having the law, since they kept it not, was only an aggravation of their sins, and could give no title to the mercies of God under the Gospel. He shows that both Jews and Gentiles were living in sin, both incapable of fulfilling the moral law, and that each had equal need of pardon and justification. He

<sup>1</sup> This temper we see signally displayed, Acts xxii. 22.

proves that what the law could not do, the Gospel did. The object of the Gospel is to pardon, of the law to condemn. The law of Moses could not justify or acquit any, whether Jew or Gentile converts to the Jewish religion, from sins of the deepest dye, such as idolatry, and some other sins, which the law treated without mercy, leaving to the offender no alternative but present death; but now, under the Gospel covenant, "all having sinned, and come short of the glory of God, were justified freely by his grace through the redemption that is in Christ Jesus." [Rom. iii. 28, 24.]

These, therefore, are the two great objects of the Epistle to the Romans: firstly, to convince the converted but prejudiced Jew, that circumcision, and all the rites and ceremonies of the Jewish law, were superseded by the Gospel; secondly, to prove to all, both Jews and Gentiles, the doctrine of universal redemption through repentance and faith in Christ Jesus. "That as by Adam's transgression sin entered into the world, and death by sin, and thus judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life." [Rom. v. 12, 18.]

By keeping these objects in view, we take the surest way to understand the Apostle's true meaning, and to avoid those errors and disputes, concerning faith and works, election and reprobation, that have so frequently disturbed the peace of Christ's Church, and the minds of pious and excellent persons; and have arisen from taking

a narrow and contracted view of the Apostle's argument, by fixing upon some particular expressions whereon to found a doctrine, and omitting others which would have led our minds to a very different conclusion. Thus some have applied to individual Christians of the present day, expressions and arguments which evidently, on taking a full and comprehensive view of the Apostle's language, did not refer to individual Christians at any time, but to the state of the Christian Church, as composed of Jews and Gentiles at the time he wrote his Epistle, and to God's general dealings with mankind. If the object of the writer of an Epistle be misunderstood, the probability is, that the argument will be misinterpreted. Every sentence and every idea will be twisted and distorted to meet the expounder's views.

Should the reader at any time doubt of the Paraphrase giving the true meaning, a perusal of the note on the passage may perhaps remove that doubt.

The author has thought it necessary (for the satisfaction of the learned reader, and to show that he gives the true interpretation of the Apostle's language) occasionally to introduce in the notes the words of the original Greek for explanation. He has endeavoured, however, to make the whole as plain as possible to the man of little learning, who need not be discouraged from reading the notes by the occasional introduction of the words of the original, as in reading he can easily pass them by, and give his attention to the explanation,

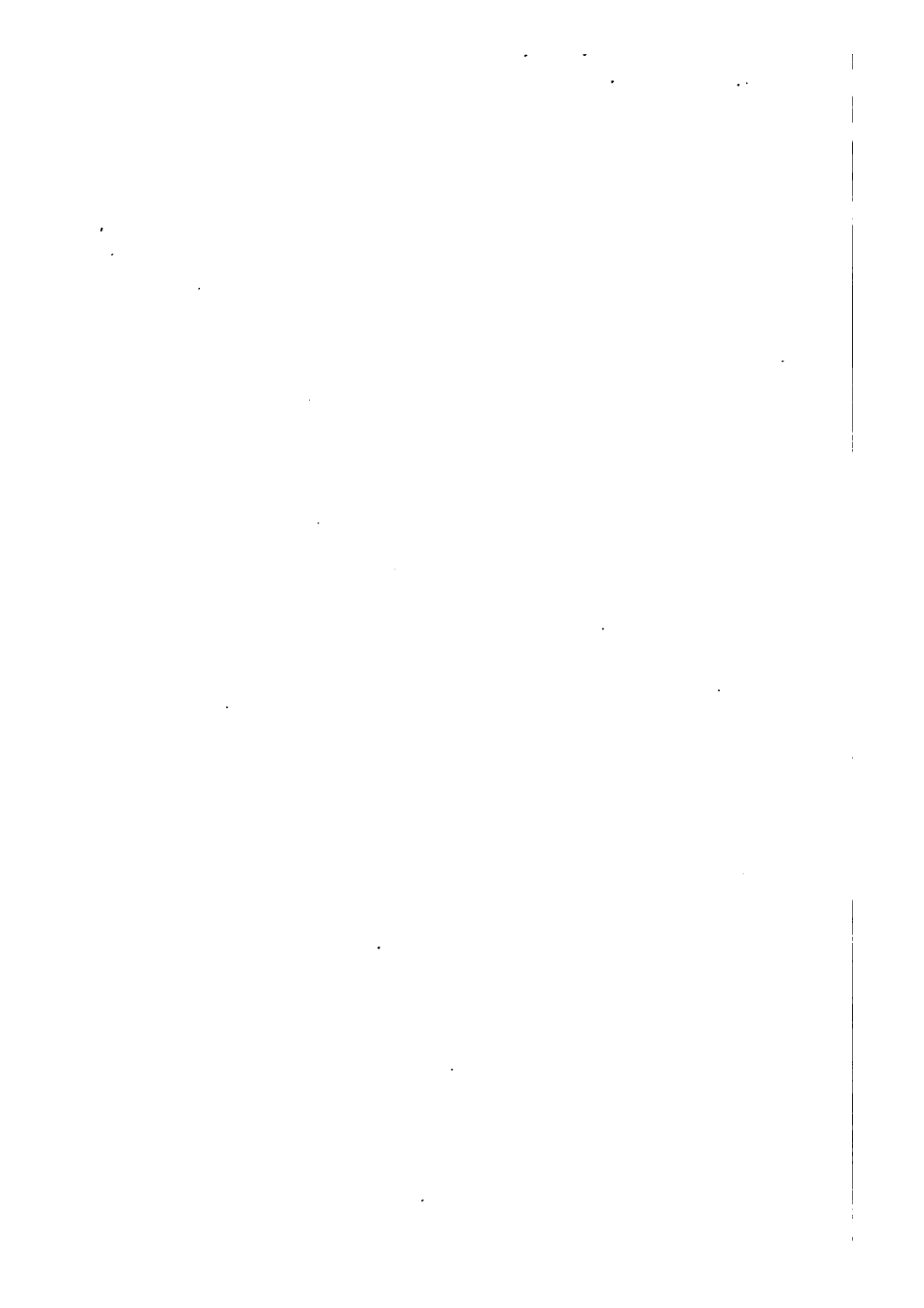
which it is hoped will be intelligible to all. He is very desirous that neither this, nor any other consideration, should deter the reader from a perusal of the notes, which comprehend not merely the author's own observations, but also those of many eminent divines, as well as a comparison with other parts of Scripture, all confirmatory of the Apostle's meaning as given in the Paraphrase.

The author may possibly fail sometimes of making that clear and convincing to the mind of others which appears so to his own: he may casually have taken an erroneous view of the Apostle's argument, but he hopes not. He is sure he has not spared labour and research, not trusting in his own wisdom or his own strength, but relying on divine guidance to preserve him from error, and lead him to the truth. That God may bless his humble labour to the assistance of the earnest-minded Christian, in his search after truth, is his fervent prayer and most unfeigned desire.

NEWBOLD,

*March, 1857.*





## THE ARGUMENT.

---

### CHAP.

- I. To silence all objections that might be made to his doctrine by either party, Jews or Gentiles, both of whom he is addressing, Paul begins his Epistle by showing his divine authority to preach obedience to the Faith among all nations. To prove the necessity of preaching the Gospel to the Gentiles, he in this chapter shows that, although the light of nature and their knowledge of philosophy might have led them to the pure worship of the one true God, yet, before the knowledge of the Gospel came to them, they were living in the grossest idolatry, and slaves to the most abominable vices.
- II. Having shown in the former chapter that the Gentiles, neglecting the light of nature, and such advantages as they had, were living in sin, the Apostle now proves that the Jews, who condemned the Gentiles, were sinners also, and that, in condemning others, they condemned themselves: for God paid no respect to persons, but would render to every man according to his deeds. The Jews gloried in having the law, and in circumcision and legal observances; but the Apostle plainly shows that,

## CHAP.

without a spiritual fulfilment of the law, the outward observance was of no avail.

- III. The Jews had an advantage over the Gentiles in various ways, chiefly in having the inspired writings of the Holy Scripture in their possession ; but this they lost by their unbelief : so that both Jews and Gentiles were all under sin. The Jews had the law, but could not keep it ; therefore by the law no man could be justified : all were justified by faith, and yet the moral law was not abolished, but for ever established.
- IV. In this chapter the Apostle proves that justification by faith is no new doctrine. For Abraham was not justified by circumcision, and the deeds of the law, but by faith in the promises of God ; and his faith is recorded in Scripture for our instruction, to show that we, too, can only be justified by faith.
- V. Being justified by faith, we have peace with God through our Lord Jesus Christ ; a blessing extended to all men. As all were made liable to sin and death by the disobedience of one, even our forefather Adam, so by the obedience of one, even our Lord Jesus Christ, shall all be redeemed from the guilt of sin, and restored to life and immortality ; that where sin abounded, grace might much more abound.
- VI. The doctrine of justification by faith affords no licence for sin ; on the contrary, it is only those that, having been baptized into Jesus Christ, really become servants of God, and have their fruit unto

CHAP.

holiness, who shall in the end obtain everlasting life.

- VII. The power of the law is superseded by the death of Christ, that we, being delivered from the burden and curse<sup>1</sup> of the law, should be united to Him who died for us and rose again, that we should bring forth fruit unto God; and yet the law is not sin, the law is pure and holy; how could it be otherwise, since it came from God? The law it is which tells us what is sin; sin implies breach of law, and therefore it is not the law, but it is sin, even that evil and corrupt nature of man which contends against law, that leads to death eternal: from which nothing can relieve us but the grace and mercy of God in Christ Jesus.
- VIII. There is therefore now no condemnation to them that are believers in Christ Jesus, who walk not after the flesh, but after the suggestions of the Holy Spirit, that helpeth our infirmities. Such, therefore, being the spiritual assistance afforded us for overcoming the sinful inclinations of our corrupt nature, and such the gracious goodness of God in delivering up his only Son for us all, what can separate us from the love of God in Christ Jesus?
- IX. The doctrine of universal redemption in Christ Jesus being now clearly laid down, it follows that all national privileges are done away, and that all believers will be accepted, and all unbelievers re-

<sup>1</sup> Deut. xi. 26.

CHAP.

jected ; and Paul begins this chapter by expressing his extreme sorrow at the rejection of the Jewish nation for their unbelief. He shows the numerous and great privileges which they had as a nation so long enjoyed ; but although they were of the seed of Abraham after the flesh, yet it was only those who had the faith of Abraham who were entitled to the promise of God's blessing. Under the similitude of the power of the potter over the clay, he shows God's power over nations to raise or depress them ; and that therefore the Jews had no right to complain, if God rejected the Jewish nation for their unbelief, and took the believing Gentiles into his favour, and that his so doing had been foretold by the Jewish prophets, and therefore could be no matter of surprise to them. He concludes by showing the true cause of the rejection of the Jews and acceptance of the Gentiles, which was, the Gentiles believed in Christ, the Jews did not.

- x. Paul repeats his earnest desire and prayer to God for the salvation of the Jews. He acknowledges their zeal for God's service, but shows that it is a mistaken one, being founded on the law, whereas Christ was the end of the law for justification to all that believed ; for there was no difference between Jew and Greek ; all distinction of nations was done away with by the Gospel ; and whosoever shall call upon the Name of the Lord shall be saved. He tells the Jews they ought to have foreseen the calling of

CHAP.

the Gentiles, and their own rejection, for their own lawgiver and prophet, Moses and Esaias, had foretold both the one and the other.

- XI. The Apostle comforts the Jews by assuring them that though they were at that time rejected for their unbelief, yet there were among them even then a chosen few believers in Christ; and he cautions the Gentiles not to cast insult upon the Jews, since their knowledge of the Gospel was derived from them, who, as a nation, were not utterly rejected; but should finally obtain the knowledge of salvation, that God might have mercy upon all.
- XII. Having in the last chapters brought his doctrinal arguments to this satisfactory conclusion, that all God's dispensations result in mercy, and shown that all national distinctions were done away with, and that Jew or Gentile who were believers were equally acceptable with Him, Paul now exhorts Christians in return to present their bodies a living sacrifice, holy and acceptable to God, that being a more reasonable service than the offerings under the law. He exhorts to humility, diligence in their Christian calling, mutual love, and many other duties; revenge is especially forbidden.
- XIII. The Apostle here begins with an exposition of political duties, showing the necessity of submission to the lawful authority of the country where we live, not only for fear of punishment, but for conscience' sake. He exhorts to Christian charity and love.

CHAP.

He shows that the deeds of darkness in which they formerly indulged (some of which he particularly names) were utterly unworthy of the light afforded by the Gospel, and that they should imitate the Lord Jesus Christ, by bringing the flesh into subjection to the Spirit.

XIV. In religious matters, men are not to judge or condemn each other, for the observance or non-observance of matters indifferent. To his own master every one standeth or falleth; for we must all appear before the judgment-seat of Christ, and every one shall give account of himself to God. Each, therefore, should avoid disputes, and follow peace and mutual edification; for which conduct the Apostle gives many reasons.

XV. The exhortation to peace and edification is continued, proposing Christ as an example to both Jews and Gentiles, that they should receive each other, as Christ received them, to the glory of God. Paul excuseth the freedom with which he addresseth them, promiseth to see them, and requesteth their prayers.

XVI. This chapter begins with the Apostle's salutations to different members of the Christian Church. He again reverts to the unhappy divisions which had been one principal cause of his writing this Epistle, and advises to mark and avoid all who caused divisions among them; and, after farther Christian salutations, he concludes with giving praise and glory to God, through Jesus Christ, for ever. Amen.

A  
POPULAR PARAPHRASE ON ST. PAUL'S EPISTLE  
TO THE  
ROMANS.



THE EPISTLE OF PAUL THE APOSTLE

TO THE

R O M A N S.

---

CHAPTER I.

1 PAUL, a servant of Jesus Christ, called *to be*  
an apostle, separated unto the Gospel of God,  
2 (which he had promised afore by his prophets in  
3 the holy Scriptures,) concerning his Son Jesus  
Christ our Lord, which was made of the seed of  
4 David according to the flesh; and declared *to be* the  
Son of God with power, according to the Spirit of  
5 holiness, by the resurrection from the dead: by  
whom we have received grace and apostleship, for his  
obedience to the faith among all nations, for his  
6 name: among whom are ye also the called of Jesus  
7 Christ: to all that be in Rome, beloved of God,  
called *to be* saints: Grace to you and peace from  
God our Father, and the Lord Jesus Christ.

PARAPHRASE ON ST. PAUL'S EPISTLE

TO THE

R O M A N S.

CHAPTER I.

- 1 PAUL, a servant of Jesus Christ, a called apostle,  
1 separated by the Holy Ghost from all other em-  
ployments to be a preacher of the Gospel of God.  
2 (Which Gospel, though now first preached, He  
had promised afore by his prophets in the <sup>2</sup>Holy <sup>(a)</sup>  
3 Scriptures.) Concerning his Son Jesus Christ our  
Lord, who was born of the Virgin Mary, of the <sup>(b)</sup>  
family of David, as regards his human nature;  
4 but declared to be the Son of God with power, by  
that Spirit of holiness which restrained and kept his <sup>(c)</sup>  
fleshly nature pure from all sin, and by his resur-  
rection from the dead, after the Jewish rulers had  
crucified Him for calling himself the Son of God:  
5 through whom I have received grace, and the au-  
thority of an Apostle to produce <sup>2</sup>obedience to the  
faith amongst all nations for the glory of his name;  
6 amongst whom are ye also called of Jesus Christ:  
7 To all who are in Rome, beloved of God, sanctified  
believers in Christ Jesus: Grace be to you, and <sup>(a)</sup>  
peace from God our Father, and the Lord Jesus  
Christ.

<sup>1</sup> Acts xiii. 2.

<sup>2</sup> Gen. iii. 15, xvii. 4; Isa. xl. 1, &c.

<sup>3</sup> Comp. Acts vi. 7.

\* See Notes, p. 147, &c.

8 First, I thank my God through Jesus Christ for  
you all, that your faith is spoken of throughout the  
9 whole world. For God is my witness, whom I serve  
with my spirit in the Gospel of his Son, that  
without ceasing I make mention of you always in  
10 my prayers; making request, if by any means now  
at length I might have a prosperous journey by the  
11 will of God to come unto you. For I long to see  
you, that I may impart unto you some spiritual gift,  
12 to the end ye may be established; that is, that I  
may be comforted together with you by the mutual  
faith both of you and me.

13 Now I would not have you ignorant, brethren,  
that oftentimes I purposed to come unto you, (but  
was let hitherto,) that I might have some fruit  
among you also, even as among other Gentiles.  
14 I am debtor both to the Greeks, and to the Barba-  
15 rians; both to the wise, and to the unwise. So, as  
much as in me is, I am ready to preach the Gospel  
to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christ :  
for it is the power of God unto salvation to every  
one that believeth; to the Jew first, and also to the  
17 Greek. For therein is the righteousness of God

8 In the first place, I thank my God through Jesus  
 Christ for you all, that your faith is spoken of  
 9 throughout the whole world. For God is my (f)  
 witness, whom I serve with my spirit, in the Gospel  
 of his Son, that I constantly make mention of you ;  
 10 always entreating in my prayers, that if it be  
 possible, now at length, after many hindrances and  
 delays, I might have a prosperous journey by the  
 11 will of God to come to you. For I long to see  
 you, that I may through virtue of my apostleship  
 impart unto you some spiritual gift, to the end ye  
 12 may be <sup>1</sup>established in the faith: that is, that I (g)  
 may be comforted together with you, by the mutual  
 13 faith both of you and me. Now, brethren, lest you  
 should think me tardy in coming to you, I wish you  
 to know, that I have frequently had it in mind to  
 visit you (but have been prevented hitherto,) that I  
 might have some fruit of my ministry amongst you  
 14 also, even as I had amongst other Gentiles. As I  
 am bound by my apostleship, by that divine com-  
 mission which I have received, to preach the Gospel  
 both to the Greeks and to the Barbarians, both to  
 15 the learned and the unlearned: so am I ready, as (h)  
 far as is in my power, to preach it to you also who  
 16 are at Rome for I am not ashamed of the Gospel (i)  
 of Christ, however it may be despised by the men  
 of this world, but deem it my greatest honour and  
 glory to proclaim it: for it is the power of God  
 unto salvation to every one that believeth; to the  
 Jew, to whom it was <sup>2</sup>first preached, and also to the  
 17 Gentile: for therein God's mode of justification of (k)

<sup>1</sup> Comp. Col. ii. 7.<sup>2</sup> Matt. x. 6; Luke xxiv. 47.

revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, 19 who hold the truth in unrighteousness. Because that which may be known of God is manifest in

the sinner through Christ is revealed in a progressive manner from faith to faith: from faith in the promises of God to Abraham and his posterity, which assured them that they should possess the temporal Canaan, and be God's peculiar people: from that faith which was the support of the patriarchs, and all the worthies of old, that a Messiah, a Saviour, should appear for the deliverance of the people of God; to faith in the present time that He has appeared and made atonement for sin, and wrought redemption for all people in the person of Jesus Christ, whereby all who practically believe in Him become entitled to and live in the full hope and expectation of the heavenly Canaan, a land of everlasting rest: as it is written by the prophet 'Habakkuk, "The just shall live by faith:" guided by it, they shall live a life of purity and holiness

18 here, and a life of glory hereafter. And the necessity (l) of such a life is evident, for the wrath of God and a day of retribution are now in the Gospel clearly revealed from heaven against all ungodliness and unrighteousness of men, who, notwithstanding they have a knowledge of the truth, persist in unrighteousness. So that a mere knowledge of the law, whether it be natural or revealed, will avail you nothing, so long as ye live in a breach of that law.

19 Moreover the justice of God's decree against such as (m) have left the worship of the true God and followed idolatrous practices is evident; because the knowledge of God is plainly shown them, for God hath revealed it to them in his revelations of himself to

<sup>1</sup> Hab. ii. 4.

20 them; for God hath showed *it* unto them. For the  
invisible things of him from the creation of the  
world are clearly seen, being understood by the  
things that are made, *even* his eternal power and  
21 Godhead; so that they are without excuse: because  
that, when they knew God, they glorified *him* not  
as God, neither were thankful; but became vain in  
their imaginations, and their foolish heart was  
22 darkened. Professing themselves to be wise, they  
23 became fools, and changed the glory of the uncor-  
ruptible God into an image made like to corruptible  
man, and to birds, and fourfooted beasts, and creep-  
ing things.

24 Wherefore God also gave them up to uncleanness  
through the lusts of their own hearts, to dishonour  
25 their own bodies between themselves: who changed  
the truth of God into a lie, and worshipped and  
served the creature more than the Creator, who is  
26 blessed for ever. Amen. For this cause God gave  
them up unto vile affections: for even their women  
did change the natural use into that which is against  
27 nature: and likewise also the men, leaving the

- 20 Adam and to Moses. And, ever since the creation of the world, the things of Him which cannot be seen with the bodily eye, even his eternal power and Godhead, are clearly discerned, being understood by the things which He hath made, so that they who
- 21 have forsaken Him are inexcusable: because that <sup>(n)</sup> although they had such an opportunity of understanding the wisdom and the majesty of God, by a contemplation of his mighty works, they did not glorify Him as being the only true God, the Maker and Ruler of all things, neither were thankful for his benefits; but became vain in their imaginations; and though surrounded by light, their foolish hearts
- 22 became darkened. Assuming to themselves the title <sup>(o)</sup> of wise men and philosophers, yet did they live and
- 23 act as very fools: and changed the glory of the incorruptible God into that of an image made like to corruptible man, and to birds, and fourfooted beasts,
- 24 and creeping things. Wherefore God permitted them, through the lusts of their own hearts, to commit uncleanness, and to dishonour their own bodies one
- 25 with another. Who changed the truth of God for a <sup>(p)</sup> lie; and leaving the worship of the one only true God, they bowed down to such as by nature are no gods, and worshipped and served the creature to the neglect of the Creator, who is praised for ever.
- 26 Amen. For which cause, and as a just judgment on their obstinate rebellion against Him, God gave them up to their own disgraceful lusts: for even their women did change the natural use into that
- 27 which is against nature: and likewise also the men,

<sup>1</sup> Ps. viii.



natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## CHAPTER II.

1 THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou  
2 that judgest doest the same things. But we are sure that the judgment of God is according to truth  
3 against them which commit such things. And

leaving the natural use of the woman, burned in  
 their lust one toward another; men with men work-  
 ing that which is unseemly, and receiving in  
 themselves, in their moral degradation, and the dis-  
 honourable treatment of their own bodies, the due  
 recompense of their error in leaving the worship of  
 28 the true God, and going after idols. And as they did (q)  
 not choose to hold God in acknowledgment, God  
 gave them up to a reprobate mind, to do those  
 29 things which are not fit or becoming: being filled  
 with all injustice, uncleanness, malice, covetousness,  
 mischief; full of envy, murder, strife, deceit, malignity;  
 30 talebearers, backbiters, haters of God, spiteful,  
 proud, boasters, plotters of evil, disobedient to  
 31 parents; ignorant, covenant-breakers, without natural  
 32 affection, unforgiving, unmerciful. Who knowing (r)  
 the righteous decree of God (that they who commit  
 such things are worthy of death) not only do the  
 same, but have a pleasure in seeing others do them.

## CHAPTER II.

1 THEREFORE such being the just judgment of God (s)  
 against all who commit such abominations, thou,  
 being a Jew, art inexcusable who judgest the heathen  
 who are thus guilty: for wherein thou judgest  
 another, thou condemnest thyself, since thou that  
 2 judgest another doest the same things. But we  
 know that the judgment of God is impartial, and  
 according to the truth, against all, whether Jew or  
 3 Gentile, who sin against Him. And thinkest thou

thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt  
4 escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God  
5 leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the  
6 righteous judgment of God; who will render to  
7 every man according to his deeds: to them who by patient continuance in well-doing seek for glory and  
8 honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but  
9 obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;  
10 but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

this, O man, who judgest them which do such things,  
 and doest the same, that thou shalt escape the just  
 4 judgment of God? Or dost thou despise the riches (b)  
 of his mercy and forbearance, attributing his long  
 endurance of thy sinfulness to his partiality for persons  
 or nations, not knowing that such goodness of God,  
 far from granting permission to sin, was intended  
 5 to lead thee to repentance? But thou, through the  
 hardness and impenitence of thy heart, layest up in  
 store vengeance which will assuredly come upon  
 thee in that day when the anger of God against sin,  
 and his just judgment in punishing it, shall be  
 6 awfully displayed; when He shall render to every  
 man, without exception,<sup>1</sup> according to his works:  
 7 to them who through faith are enabled patiently  
 to continue in well-doing, seeking for glory, and  
 honour, and immortality, eternal life, eternal bliss  
 8 in a future state; but unto those unbelievers who  
 contend against God's laws, and do not obey the  
 truth as it has been revealed in Christ Jesus, but  
 continue the slaves of sin and unrighteousness, in-  
 9 dignation and wrath, tribulation and anguish, upon  
 every soul of man that doeth evil, upon the Jew  
 first, (since he hath sinned against superior light and  
 10 privileges,) and also upon the Gentile: but glory,  
 honour, and peace to every man, without exception,  
 that, in obedience to his revealed will, worketh good,  
 11 to the Jew first, and also to the Gentile. For in  
 that great and awful day of account there will be no  
 distinction of persons, whether Jew or Gentile; but  
<sup>2</sup> "in every nation he that feareth Him, and worketh

<sup>1</sup> Ps. lxxii. 12; Jer. xvii. 10; Rom. xiv. 12.

<sup>2</sup> Acts x. 35.

12 For as many as have sinned without law shall also  
perish without law : and as many as have sinned in  
13 the law shall be judged by the law ; (for not the  
hearers of the law *are* just before God, but the doers  
14 of the law shall be justified. For when the Gentiles,  
which have not the law, do by nature the things  
contained in the law, these, having not the law, are  
15 a law unto themselves : which show the work of the  
law written in their hearts, their conscience also  
bearing witness, and *their* thoughts the mean while  
16 accusing or else excusing one another;) in the day  
when God shall judge the secrets of men by Jesus  
Christ according to my Gospel.

17 Behold, thou art called a Jew, and retest in the  
18 law, and makest thy boast of God, and knowest *his*

- 12 righteousness, is accepted with Him." Those who, (a) being without a written law, have had nothing to guide them but their own natural reason, or faint traditional glimmerings of revelation, shall be judged and condemned to a punishment proportioned to their sin against the light which God had given them: and those Jews, and all others who have been favoured with a law of divine revelation and broken
- 13 it, shall be judged by that law. (For let none so (e) deceive themselves as to suppose that the bare privilege of hearing the law, and a knowledge only of the revealed will of God, can justify them in the sight of God: nay, verily, but the doers of the law
- 14 shall be justified. And let not the Jews imagine, because the Gentiles have not, like them, been favoured with a written law, that therefore they cannot be justified or accepted of God; for when the Gentiles, who have not the privilege of a written law, do, by the light of a renewed nature and the dictate of their own conscience, the things contained in the law, these, although they have no written law, are a
- 15 law unto themselves: and by their deeds show the (f) law written on their hearts, their conscience being their witness, and their own inward reasoning and reflection accusing or approving their conduct. Therefore I say that every one shall receive a just
- 16 recompense of his deeds), in the day when God shall (g) judge the secret as well as the open actions of all men by his Son Jesus Christ, whom, according to the Gospel which I am commissioned to preach, He
- 17 hath appointed judge of all men. But if thou art (h) called a Jew, and buildest thy hope and confidence

will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy cir-

in the law, and makest thy boast that thou art of a  
18 nation in an especial manner favoured of God, and <sup>(i)</sup>  
knowest his will, and canst test the difference of  
things for good or for evil, being instructed out of  
19 the law, and art confident that thou art qualified to  
be a guide of the blind and ignorant, a light to them  
20 who are in darkness, an instructor of the foolish, a <sup>(k)</sup>  
teacher of those who are babes or infants in under-  
standing spiritual things, thyself having the perfect  
representation of knowledge and divine truth in the  
21 law. Thou therefore who teachest others, teachest  
thou not thyself? Thou who preachest a man  
22 should not steal, dost thou steal? Thou who <sup>(l)</sup>  
sayest a man should not commit adultery, dost  
thou commit adultery? Thou that abhorrest idols,  
dost thou commit sacrilege, by profaning God's  
temple to unholy purposes, making it a place for  
23 merchandise, and <sup>1</sup>“a den of thieves?” Thou that  
makest thy boast of being favoured with the law  
of God, by thy transgression dost thou dishonour  
God? Dost thou by thy sinful life bring discredit  
24 on the law of God? For the vices of the Jewish  
nation, who have been so favoured by God, and who  
so arrogantly assume a superiority over the Gen-  
tiles, have caused God's holy name to be <sup>2</sup>evil  
spoken of by the Gentiles, as it is written by the  
25 prophets. For thou sayest that the Jews are a pri-  
vileged people, having by circumcision the seal of  
God's covenant with Abraham in their flesh, as if  
that alone would entitle thee to the special love and  
favour of God. But deceive not thyself by the

<sup>1</sup> Matt. xxi. 13.

<sup>2</sup> Isa. lii. 5; Ezek. xxxvi. 20.



26 cumcision is made uncircumcision. Therefore if the  
uncircumcision keep the righteousness of the law,  
shall not his uncircumcision be counted for circum-  
27 cision? And shall not uncircumcision which is by  
nature, if it fulfil the law, judge thee, who by the  
letter and circumcision dost transgress the law?  
28 For he is not a Jew, which is one outwardly;  
neither *is that* circumcision, which is outward in the  
29 flesh: but he *is a Jew* which is one inwardly; and  
circumcision *is that* of the heart, in the spirit, and  
not in the letter; whose praise *is* not of men, but  
of God.

mere outward sign of circumcision; circumcision, indeed, profiteth as an introduction into the faith of thy forefather Abraham, if thou live in obedience to the moral precepts of the law; but if thou be a transgressor of the law, then is thy circumcision no  
 26 better than uncircumcision: therefore, if the uncir- (m)  
 cumcision, (these uncircumcised Gentiles whom ye Jews so much despise,) if they, I say, keep the righteous decrees of the law, shall not their faithful obedience, although they be uncircumcised, entitle them, through God's mercy, to all the privileges of  
 27 circumcision? And shall not he who spiritually (n)  
 fulfils the law, although in the natural state of uncircumcision, condemn thee who, trusting to the mere letter of the law and circumcision of the flesh, without any regard to its spiritual meaning, art a  
 28 transgressor of the law? For a mere outward observance of religious ordinances does not make any man a Jew, a true Israelite, although he be by natural birth a son of Abraham; neither is that the true circumcision which is merely outward in the  
 29 flesh: but he is a Jew, and a true son of Abraham, (o  
 and heir to the promises, who is one inwardly, possessing the faith of our forefather Abraham; and the true circumcision is that of the heart,<sup>1</sup> in the mortification of our evil desires, in the cutting off those lusts which are as dear to us as a right hand or a right eye, in the spirit, and not in the letter of the law, whose praise is not of men, who judge by the outward act, but of God, who <sup>2</sup> trieth the heart.

<sup>1</sup> Deut. x. 16, xxx. 6.<sup>2</sup> 1 Thess. ii. 4.

## CHAPTER III.

1 WHAT advantage then hath the Jew? or what  
2 profit *is there* of circumcision?—Much every way:  
chiefly, because that unto them were committed the  
3 oracles of God. For what if some did not believe?  
shall their unbelief make the faith of God without  
4 effect? God forbid: yea, let God be true, but every  
man a liar; as it is written, That thou mightest be  
justified in thy sayings, and mightest overcome  
when thou art judged.

5 But if our unrighteousness commend the righte-  
ousness of God, what shall we say? *Is* God un-  
righteous who taketh vengeance? (I speak as a  
6 man) God forbid: for then how shall God judge the  
7 world? For if the truth of God hath more abounded

## CHAPTER III.

1 BUT now thou being a Jew wilt reply, If such  
 be the will of God to accept all nations, without dis-  
 tinction, who through faith are enabled patiently to  
 continue in well-doing, seeking for glory, and honour,  
 and immortality, what advantage was there in the  
 separation of the Jew from the Gentile? Or what  
 2 the benefit of circumcision? Much, I say, in every  
 way; chiefly that to the Jews were entrusted the  
 Scriptures, containing the revealed Will of God:  
 which, in the sure words of prophecy, prepared the  
 world for the reception of the religion of Christ the  
 3 Messiah. For what if some of the Jews have been  
 unfaithful, and therefore were not benefited by  
 these advantages; shall their unfaithfulness im-  
 4 peach the faithfulness of God? God forbid! yea,  
 let all allow that God is true and faithful to his  
 promises, though every man should prove to be  
 false and faithless! as it is written, <sup>1</sup>That thou  
 mightest be justified in what thou hast spoken, and  
 mightest overcome when thy decisions are ques-  
 5 tioned. But, again, ye may argue, If our sinful-  
 ness place in a more exalted view the goodness of  
 God in his justification of sinners by the Gospel,  
 what are we to infer from that? Is not God unjust  
 to punish us for what tends to his glory? (I speak  
 this in the way that perverse men might argue.)  
 6 By no means! for if such were the way of God's (c)  
 dealings with man, if it were unjust in Him to punish  
 7 sin, how should He judge the world? Again, ye

<sup>1</sup> Ps. li. 4.

through my lie unto his glory ; why yet am I also  
8 judged as a sinner ? and not *rather*, (as we be slan-  
derously reported, and as some affirm that we say,)  
Let us do evil, that good may come ? whose damna-  
tion is just.

9 What then ? are we better *than they* ? No, in no  
wise : for we have before proved both Jews and  
10 Gentiles, that they are all under sin ; as it is written,  
11 There is none righteous, no, not one : there is none  
that understandeth, there is none that seeketh after  
12 God. They are all gone out of the way, they are  
together become unprofitable ; there is none that  
13 doeth good, no, not one. Their throat *is* an open  
sepulchre ; with their tongues they have used deceit ;  
14 the poison of asps *is* under their lips : whose mouth  
15 *is* full of cursing and bitterness : their feet *are* swift  
16 to shed blood : destruction and misery *are* in their

may say, If the faithfulness of God to his promises has more fully shown itself to his glory through my unfaithfulness, why yet am I judged as a sinner? 8 And why not say, (as it is slanderously reported of us who teach the doctrine of remission of sins through Christ, and justification by faith, and affirmed by some that we do say,) Let us do evil, that good may come? But the condemnation of those who so argue is just. Since if God's goodness be the more exalted by his bearing with thy sinfulness, and his faithfulness by thy unfaithfulness, thy sinfulness only becomes the more apparent. What then shall we say, are we Jews, who (d) have so long been God's favoured people, better than the less favoured Gentiles? No, in no wise! for we have <sup>1</sup>before proved that both Jews and Gentiles are all under sin, and therefore equally in need of God's pardoning mercy. As it is written, 10 <sup>2</sup>There is none righteous, no, not one. There is none that understandeth what the will of the Lord is; 12 there is none that seeketh after God. They are all (e) gone out of the right way; they are together become unprofitable: there is none that doeth good, no, not 13 one. <sup>3</sup>Their throat is an open sepulchre, full of death and destruction, through their corrupt language and conversation; with their tongues they have used deceit; <sup>4</sup>the poison of asps is under their lips: 14 <sup>5</sup>whose mouth is full of cursing and bitterness: 15 <sup>6</sup>their feet are swift to shed blood for every cause: 16 <sup>7</sup>destruction and misery are in their ways:

<sup>1</sup> Rom. i. ii.<sup>2</sup> Ps. xiv. liii.<sup>3</sup> Ibid. v. 9.<sup>4</sup> Ibid. cxl. 3.<sup>5</sup> Ps. x. 7.<sup>6</sup> Prov. i. 16.<sup>7</sup> Is. lix. 7.

15 the figure of him that was to come. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, 16 Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift : for the judgment *was* by one to condemnation, but the free 17 gift *is* of many offences unto justification. For if by one man's offence death reigned by one ; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, 18 Jesus Christ.) Therefore as by the offence of one *judgment came* upon all men to condemnation ; even

- not committed sin similar to Adam's transgression, which was the breach of a positive law, that had the penalty of death attached to it. We therefore conclude that death was allotted to all mankind as the consequence of Adam's transgression, and that he, thus being the author of death to all, was the type or figure of the Messiah, *i. e.* of Christ, who was to come and to be the author of eternal life to all. By Adam all became mortal, by Christ all become im-
- 15 mortal. But, although there was this resemblance (b) between the effect of the sin of Adam and the free gift of eternal life through Christ, we cannot say that they exactly corresponded ; for if, by the sin of one man Adam, all mankind became subject to a temporal death, much more the grace of God, and the free gift by grace, which is conferred by one man Jesus Christ, hath abounded unto all mankind, in procuring pardon of sin, the gift of the Holy
- 16 Spirit, and life eternal. Neither is the greatness of (i) the gift to be estimated by comparing it with one sin, for judgment through one sin brought all into condemnation ; but the free gift is for acquittal not only of that sin, but of the many offences of each individual descendant of Adam, in his own person
- 17 committed. For if, by the offence of one man, Adam, (k) death obtained dominion over all by one, much more they who accept the abundance of grace, and the gift of justification through faith, shall reign in immortal life and happiness by one, even Christ Jesus.
- 18 Therefore as by one transgression all men came (l) under condemnation of death, so also by one act of righteousness, the atonement wrought by the death



so by the righteousness of one *the free gift came*  
19 upon all men unto justification of life. For as by  
one man's disobedience many were made sinners, so  
by the obedience of one shall many be made  
righteous.

20 Moreover the law entered, that the offence might  
abound. But where sin abounded, grace did much  
21 more abound : that as sin hath reigned unto death,  
even so might grace reign through righteousness  
unto eternal life by Jesus Christ our Lord.

## CHAPTER VI.

1 WHAT shall we say then? Shall we continue in  
sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin,  
3 live any longer therein? Know ye not, that so many

of Christ, the free gift came upon all men to justification of life. For as by the disobedience of one <sup>(m)</sup> man all were placed in the position of sinners, and became liable to mortality for the disobedience of that one man, so also by the obedience of one shall all be put in the position of righteous persons, and restored to life and immortality: and as you Jews acknowledge the effects of the sin of Adam's fall extended to all mankind, both Jew and Gentile, so also must you acknowledge that the benefit of the death of Christ extends to all. Moreover the law <sup>(n)</sup> was introduced to show how many actions were sinful; but the more the knowledge of sin was extended by the law, so much the more superabundant did the grace and mercy of God appear in the pardon of sin. That as sin hath reigned so as to bring all <sup>(o)</sup> mankind under the dominion of death, in like manner grace might reign through justification unto eternal life by Jesus Christ our Lord.

## CHAPTER VI.

- 1 WHAT shall we say then? What is the inference <sup>(a)</sup> we are to draw from the fact that Christ has purchased pardon for sin and eternal redemption for us by his blood? Shall we continue in sin that grace
- 2 may still further abound? God forbid! How shall <sup>(b)</sup> we who by our profession died unto sin at our baptism? how is it possible we should live any longer therein? What a contradiction this would be.
- 3 Know ye not this, that so many of us as were

of us as were baptized into Jesus Christ were  
4 baptized into his death? Therefore we are buried  
with him by baptism into death: that like as Christ  
was raised up from the dead by the glory of the  
Father, even so we also should walk in newness of  
5 life. For if we have been planted together in the  
likeness of his death, we shall be also *in the likeness*  
6 of *his* resurrection: knowing this, that our old man  
is crucified with *him*, that the body of sin might be  
destroyed, that henceforth we should not serve sin.  
7,8 For he that is dead is freed from sin. Now if we  
be dead with Christ, we believe that we shall also  
9 live with him: knowing that Christ being raised  
from the dead dieth no more; death hath no more  
10 dominion over him. For in that he died, he died  
unto sin once: but in that he liveth, he liveth unto  
11 God. Likewise reckon ye also yourselves to be  
dead indeed unto sin, but alive unto God through  
Jesus Christ our Lord.

baptized into the Church of Jesus Christ, which is  
 his spiritual body, of which He is the head, were  
 also baptized into a <sup>1</sup> spiritual resemblance of his  
 4 death. For this reason, in the similitude of his <sup>(c)</sup>  
 burial, we were <sup>2</sup> buried with Him by baptism into  
 death (our immersion in water being the representa-  
 tion of a death unto sin, and the burial of the old man  
 which is corrupt), that as Christ rose from the grave  
 by the glorious power of the Father, so we also  
 should rise from the water of baptism by the power  
 5 of the Spirit to newness of life. For if we have  
 been united to Him in the likeness of his death by  
 baptism, even so shall we be also in the likeness of  
 6 his resurrection. Knowing this, that our old man,  
 that corrupt nature which we derive from our fore-  
 father Adam, was, by the engagement at our baptism,  
<sup>3</sup> to be crucified together with Him : that, as his body  
 was given up unto death as a sacrifice for sin, so the  
 sinful lusts of our body might be wholly destroyed,  
 7 that henceforth we should not serve sin. For he  
 8 that is dead is freed from sin. Now if we be thus  
 dead with Christ, if sin be mortified and dead within  
 us, we believe that we shall also live with Him.  
 9 Knowing that Christ being raised from the dead  
 dieth no more ; death hath no more dominion over  
 10 Him. For in that He died, He died unto sin ; He <sup>(d)</sup>  
 submitted to the reigning power of sin which is  
 death, once for all ; but in that He now liveth, He  
 11 liveth for ever unto the glory of God. So likewise  
 do ye reckon yourselves also to be dead indeed unto  
 sin, but alive unto God (by living for ever hereafter

<sup>1</sup> Comp. 1 Pet. iv. 1, 2.<sup>2</sup> Col. ii. 12.<sup>3</sup> Gal. v. 24.

to uncleanness and to iniquity unto iniquity; even  
so now yield your members servants to righteousness  
20 unto holiness. For when ye were the servants of sin,  
21 ye were free from righteousness. What fruit had ye  
then in those things whereof ye are now ashamed?  
22 for the end of those things *is* death. But now being  
made free from sin, and become servants to God, ye  
have your fruit unto holiness, and the end everlasting  
23 life. For the wages of sin *is* death; but the gift  
of God *is* eternal life through Jesus Christ our Lord.

## CHAPTER VII.

1 KNOW ye not, brethren, (for I speak to them that  
know the law,) how that the law hath dominion over  
2 a man as long as he liveth? For the woman which  
hath an husband is bound by the law to *her* husband

- and Gentiles in your unregenerate state, yielded your members servants to uncleanness and to iniquity, that ye might give yourselves wholly up to iniquity, even so now that ye have been baptized into Christ Jesus, and instructed in the truth, yield your members servants to the obligation of a justified state
- 20 for your sanctification: for when ye were the servants of sin, ye were not obedient to the faith, ye were in an unjustified state, (ye could not serve two
- 21 masters at the same time.) What fruit had ye then in those sinful practices whereof ye are now ashamed? For the end, the natural tendency of those things, is death, both temporal and eternal.
- 22 But now under the Gospel, being freed from the (i) dominion of sin, and become servants to God, ye have your fruit unto holiness, and the end ever-
- 23 lasting life. For the wages, the only reward which (k) sin has for its servants, is death; but the free gift of God to his servants is eternal life through Jesus Christ our Lord.

## CHAPTER VII.

- 1 Now, in regard to the law of Moses, which ye (a) Jews are apt to consider as of perpetual obligation, know ye not, brethren, (for I speak to such as understand law,) how that a law hath power over a man
- 2 only so long as he liveth? Take, as an illustration of this, the case of a woman and her husband. The woman who hath a husband is bound by the law to her husband so long as he liveth; but if the

ham, *are they* all children : but, In Isaac shall thy  
8 seed be called. That is, They which are the chil-  
dren of the flesh, these *are* not the children of God :  
but the children of the promise are counted for the  
9 seed. For this *is* the word of promise, At this time  
10 will I come, and Sarah shall have a son. And not  
only *this* ; but when Rebecca also had conceived by  
11 one, *even* by our father Isaac ; (*for the children* being  
not yet born, neither having done any good or  
evil, that the purpose of God according to election  
might stand, not of works, but of him that calleth ;)  
12 it was said unto her, The elder shall serve the

of their being descendants of Abraham entitle them to the privileges of children ; for although Abraham pleaded for his son Ishmael, yet God said to him,  
 8 In <sup>1</sup>Isaac shall thy seed be accounted. That is to say, the mere circumstance of their being the children of the flesh of Abraham does not make them children of God. But the children of the promise, as Isaac  
 9 was, are counted for the seed. For this is the word of the promise to our forefather Abraham, <sup>2</sup>At this time next year will I visit thee, and Sarah, thy wife, shall have a son. And yet Abraham had a son (Ishmael) at the same time by Hagar, whom he  
 10 wished <sup>3</sup>God to prefer. And not only was this the case where one, as Ishmael, was son of the bond-woman, and the other, as Isaac, son of the free ; one lawfully begotten, the other not : but when Rebecca had conceived by one, even by Isaac, our forefather,  
 11 (who was the especial child of promise,) while the (e) children Jacob and Esau were struggling for birth within her, and had neither of them done anything, good or evil, to entitle one to be preferred before the other, and were, as it would appear, both heirs of the same promise, being children of him to whom the promise was made, (yet, that the purpose of God in his election of our race, in the person of our forefather Jacob, might be established as of his own free will, and not be founded in the claim of any  
 12 merit in Jacob,) it was said unto Rebecca,<sup>4</sup> Two nations are in thy womb ; and the one shall be stronger than the other ; and the elder shall serve

<sup>1</sup> Gen. xxi. 12.• <sup>2</sup> Ibid. xvii. 21.<sup>3</sup> Ibid. xvii. 18.<sup>4</sup> Ibid. xxv. 23.



13 younger. As it is written, Jacob have I loved, but  
Esau have I hated.

14 What shall we say then? *Is there* unrighteousness  
15 with God? God forbid. For he saith to Moses, I  
will have mercy on whom I will have mercy, and I  
will have compassion on whom I will have com-  
16 passion. So then *it is* not of him that willeth, nor  
of him that runneth, but of God that sheweth  
17 mercy. For the Scripture saith unto Pharaoh,  
Even for this same purpose have I raised thee  
up, that I might show my power in thee, and  
that my name might be declared throughout all  
18 the earth. Therefore, hath he mercy on whom

- 13 the younger: as it is written, Jacob have I loved, (f)  
 14 but Esau have I less regarded. What shall we say then; is there injustice with God, either then in ordaining that the children of the elder brother should serve the younger, or now in admitting the Gentiles to superior privileges? By no means.
- 15 For He saith to Moses, when he craved a special mark of favour,<sup>1</sup> I will be gracious to whom I will (g)  
 be gracious, and I will show favour to whom I will  
 16 show favour. So, then, it is not of him that willeth, as Abraham willed Ishmael to be preferred to Isaac, and Isaac who willed Esau to be preferred to Jacob, nor of him that runneth, as Esau was in haste to prepare venison and obtain a blessing and a preference which God intended not for him, but of God, who dispenseth favours and privileges as He sees fit: and as God, in his dealings with mankind, thus dispenses favours to nations and individuals at his good pleasure, and consequently you Jews, who have long been a favoured people, have no right to complain if He now extend his favour to the Gentiles, so also is the present rejection of you Jews, for your rebellion, agreeable to his known method  
 17 with respect to punishments. For the Scripture (h)  
 saith to Pharaoh, after he had rebelled and <sup>2</sup>hardened his heart against God, <sup>3</sup>Even for this same purpose have I raised thee up to a high station, and made thee a king and a ruler, that I might show my power in the punishment of a sinner in thy exalted station, and that my name might be  
 18 declared throughout all the earth. For these rea- (i)

<sup>1</sup> Exod. xxxiii. 19.<sup>2</sup> Ibid. viii. 32.<sup>3</sup> Ibid. ix. 16.

he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet  
20 find fault? For who hath resisted his will? Nay  
but, O man, who art thou that repliest against  
God? Shall the thing formed say to him that  
21 formed *it*, Why hast thou made me thus? Hath  
not the potter power over the clay, of the same lump  
to make one vessel unto honour, and another unto  
22 dishonour? *What* if God, willing to show *his*  
wrath, and to make his power known, endured with  
much long suffering the vessels of wrath fitted to  
23 destruction? And that he might make known the  
riches of his glory on the vessels of mercy, which he

- sons is He bountiful to whom He will be bountiful; and whom He will, as a just punishment for their sins, He gives up, as He did Pharaoh, to hardness
- 19 of heart. Thou then, being a Jew, wilt say unto (k) me, if this be his decree to reject the Jews from any longer being his people, why doth He then find
- 20 fault with us; for who hath resisted his will? Nay, but, O man, is not his decree of rejecting thee the consequence of thy own impenitence, and unbelief, and hardness of heart? and who art thou that arguest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?
- 21 Hath not the potter power over the clay, out of the (l) same lump to make 'one vessel for an honourable purpose, and another for a less honourable one? and therefore you have no right to complain if He now treat you as the potter does the clay, if He now withdraw from you those national privileges of being his peculiar Church and people (which you have forfeited by your disobedience, and which you never could claim as a matter of right), and admit the
- 22 Gentiles to superior national privileges. What if (m) God, intending to show his anger at such as have been living in sin, and have rejected Christ their Messiah, and, the more effectually to make his power known in their punishment, endured (as He did with Pharaoh) with much patience their obstinate rebellion against Him, which had long fitted them for
- 23 destruction? And what if it were his design to 'make known the riches of his glory in those believers who are objects of his mercy; whom, by

<sup>1</sup> Comp. 2 Tim. ii. 20, 21.

<sup>2</sup> Col. i. 27, 28.

24 had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, 26 which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people; there shall they be called the 27 children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall 28 be saved: for he will finish the work, and cut *it* short in righteousness: because a short work will 29 the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of 31 faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righte- 32 ousness. Wherefore? Because *they sought it* not by

the knowledge of the Gospel of Christ, He had  
 24 afore prepared for glory : even us Christians, whom (n)  
 He hath called by the preaching of his word, not of  
 25 the Jews only, but also of the Gentiles : which  
 intention of calling the Gentiles is described by the  
 prophet Hosea,<sup>1</sup> when He says, I will call them  
 my people who were not my people, and her beloved  
 26 which was not beloved. <sup>2</sup>And it shall come to  
 pass that in the place where it was said unto them,  
 Ye are not my people, there shall they be called the  
 27 children of the living God. And concerning the (o)  
 judgment of God upon the Jewish nation for their  
 unbelief, the prophet Esaias exclaims, <sup>3</sup>Though the  
 number of the children of Israel be as the sand of  
 the sea, a remnant, that is, the faithful only, shall be  
 28 saved. For He will determine and cut short his (p)  
 decree in justice, because the Lord will cause his  
 decree to be speedily executed upon the land of  
 29 Israel. And as Esaias said before, <sup>4</sup>Except the  
 Lord of Sabaoth had left us a seed, a very small  
 remnant, we had been utterly destroyed as Sodoma,  
 30 and we had been like unto Gomorrha. What shall (q)  
 we say then ? what is the conclusion of our argu-  
 ment ? That the Gentiles, who sought not after  
 justification, have attained unto justification, even  
 the justification which is by faith, and thereby are  
 31 become the people of God. But the children  
 of Israel, seeking for justification, have not at-  
 32 tained to what they sought. And why have they (r)  
 not ? Even for this reason, because they sought

<sup>1</sup> Hos. ii. 23 ; 1 Pet. ii. 10.<sup>2</sup> Hos. i. 10 ; Gal. iii. 26—29.<sup>3</sup> Isa. x. 22, 25.<sup>4</sup> Ibid. i. 9.

faith, but as it were by the works of the law. For  
33 they stumbled at that stumbling-stone; as it is  
written, Behold, I lay in Sion a stumbling-stone and  
rock of offence; and whosoever believeth on him  
shall not be ashamed.

## CHAPTER X.

1 BRETHREN, my heart's desire and prayer to God  
2 for Israel is, that they might be saved. For I bear  
them record that they have a zeal of God, but not  
3 according to knowledge. For they being ignorant  
of God's righteousness, and going about to establish  
their own righteousness, have not submitted them-  
4 selves unto the righteousness of God. For Christ <sup>is</sup>

it not by faith in the Lord Jesus Christ, but as if it were attainable by the 'works of the law, by which no man could be justified: they stumbled at 33 that stumbling-stone: as it is written,<sup>2</sup> Behold I<sup>(a)</sup> lay in Sion (in the doctrine of a crucified Redeemer) a stumbling-stone, a rock of offence, and an occasion of fall, to all who reject so great salvation; but a secure <sup>3</sup>sanctuary to all true believers; for every one, whether Jew or Gentile, who believeth on Him, shall not be put to shame, but shall be admitted to the high privilege of being a member of the Church and people of God.

## CHAPTER X.

1 BRETHREN, believe me, my heart's desire and prayer (a) to God for the Jewish nation is, that they may be 2 saved. For I testify that they have<sup>4</sup> a zeal for God's law, but not a zeal guided by knowledge of its 3 intent and meaning. For being ignorant of God's mode of justification, which is by faith in Jesus Christ, and seeking to establish their own mode of justification by their being the children of Abraham, and by legal observances, they have not submitted 4 themselves to God's mode of justification. For<sup>5</sup> the end of the law was spiritual, to bring men to Christ, as a means of justification to all who believe in Him. The sacrifices under the law were but types and emblems of the sacrifice and atonement wrought by

<sup>1</sup> Rom. iii. 20.<sup>2</sup> 1 Cor. i. 23; 1 Pet. ii. 8; Ps. cxviii. 22.<sup>3</sup> Isa. viii. 14.<sup>4</sup> Acts xxi. 20, 21.<sup>5</sup> Comp. Heb. ix. 9, 10, &c.



the end of the law for righteousness to every one that believeth.

- 5 For Moses describeth the righteousness which is  
of the law, That the man which doeth those things  
6 shall live by them. But the righteousness which is  
of faith speaketh on this wise, Say not in thine  
heart, Who shall ascend into heaven? (that is, to  
7 bring Christ down *from above* :) or, Who shall de-  
scend into the deep? (that is, to bring up Christ  
8 again from the dead.) But what saith it? The  
word is nigh thee, *even* in thy mouth, and in thy  
heart: that is, the word of faith, which we preach ;  
9 that if thou shalt confess with thy mouth the Lord  
Jesus, and shalt believe in thine heart that God  
hath raised him from the dead, thou shalt be saved.  
10 For with the heart man believeth unto righteous-  
ness; and with the mouth confession is made unto  
11 salvation. For the Scripture saith, Whosoever  
believeth on him shall not be ashamed.

- 12 For there is no difference between the Jew and  
the Greek: for the same Lord over all is rich unto

Christ; and circumcision, and outward washings, and other legal observances, were only a representation of that inward purity required of believers in  
 5 Christ. For Moses describeth the justification <sup>(b)</sup> required by the law thus: <sup>1</sup>That the man which doeth these things shall live by them; nothing short of perfect obedience could satisfy the law—a  
 6 thing impossible. But the justification which is by faith speaketh thus: Do not, through a disbelief that your Messiah whom ye expect on earth as a deliverer has already appeared, say in your heart, Who shall ascend into heaven? *i. e.* to bring Christ  
 7 down from above to deliver us: or, from a disbelief <sup>(c)</sup> in his resurrection, say, Who shall descend into the deep? *i. e.* into the place of departed spirits, to  
 8 bring Christ again from the dead to save us. But what saith it? The word is nigh thee, in thy mouth, and in thy heart; *i. e.* the word of faith, of the  
 9 blessed Gospel which we preach: that if thou shalt confess with thy mouth the Lord Jesus, if thou acknowledge Him as thy Saviour, and declare thy disposition to serve and obey Him, and believe in thy heart that God hath raised Him from the dead,  
 10 thou shalt be saved. For with the heart man believeth <sup>(d)</sup> unto justification, and with the mouth an open confession of the truth of the Gospel is made  
 11 unto salvation. For the Scripture saith, Whoso- <sup>(e)</sup> ever believeth on Him shall not be put to shame; he  
 12 shall not be rejected. For there is no distinction made between Jew and Gentile; for the same Lord is over all, rich in mercy unto all that call upon

<sup>1</sup> Lev. xviii. 5.

13 all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall  
15 they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!  
16 But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?  
17 So then faith *cometh* by hearing, and hearing by the  
18 word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and  
19 their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will

- 13 Him. For he (of whatsoever country or nation (f) he may be) who shall<sup>1</sup> call upon the name of the Lord, who shall prayerfully acknowledge the Lord for his God, and Christ for his Redeemer, shall
- 14 be saved. Why should you Jews, then, be jealous (g) or surprised at my preaching the Gospel to the heathen Gentiles? For how can they pray to Him in whom they have not believed? and how can they
- 15 hear without a preacher? and by what authority does any one preach, except he be sent? except he have a Divine commission? and of those who are charged with this commission we may justly say, as it is written by the prophet Isaiah,<sup>2</sup> How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things, to those who have hitherto been strangers to them.
- 16 Yet too often hath the preacher lifted up his voice in vain to men who refuse to believe the glad tidings. For the prophet Isaiah saith again,<sup>3</sup> Lord, who
- 17 hath believed our report? Still, although some may disbelieve, faith, or a belief in the glad tidings, cometh by hearing, and hearing by preaching the
- 18 word of God. But, perhaps, ye will say, They have (h) not believed, because they have not heard the word. Have they not heard? yea, verily, the sound of the glad tidings of salvation has gone through Judea, and forth from Judea into all lands, the words of the preachers of the Gospel of peace unto the ends of the world; so that there is no excuse for unbelief.
- 19 Again I say, Did not the Jewish people know that<sup>i)</sup> the Gospel was to be preached to the Gentiles, and

<sup>1</sup> Joel ii. 32.<sup>2</sup> Isa. lii. 7.<sup>3</sup> Ibid. liii. 1.

provoke you to jealousy by *them that are* no people,  
20 *and* by a foolish nation I will anger you. But  
Esaias is very bold, and saith, I was found of them  
that sought me not; I was made manifest unto them  
21 that asked not after me. But to Israel he saith, All  
day long I have stretched forth my hands unto a dis-  
obedient and gainsaying people.

## CHAPTER XI.

1 I SAY then, Hath God cast away his people? God  
forbid. For I also am an Israelite, of the seed of

that the Jews were to be rejected of God for their unbelief? Why, your prophets have foretold it: first, on the disobedience of your forefathers, God said by Moses, <sup>1</sup>I will provoke you to jealousy by them who are no people, (who are not yet acknowledged as the people of God,) and by a foolish nation, (a nation hitherto given to idolatry, and ignorant of the true God,) I will provoke you to  
 20 anger. But Esaias is still more plain, and saith, <sup>(k)</sup>  
<sup>2</sup>I was found of them that sought me not; I was made manifest (my will was made known) to them  
 21 that inquired not after me. But to Israel, to the Jewish nation, a privileged people, who were enlightened by the law and the prophets, and had received especial marks of God's favour, and yet rebelled against Him, he saith, <sup>3</sup>All the day long I have stretched forth my hands to a <sup>4</sup>disobedient and gainsaying people.

## CHAPTER XI.

1 Now, I ask, what are we to infer from the dis-<sup>(a)</sup>obedience and unbelief of the Jews, and consequent admission of the Gentiles to be the Church and people of God? Do we come to this conclusion from what has been said, that God hath utterly cast away his ancient people, the people of Israel? God forbid! For I also am an Israelite of the seed of Abraham, and of the tribe of Benjamin: I, a believer,

<sup>1</sup> Deut. xxxii. 21.<sup>2</sup> Isa. lrv. 1.<sup>3</sup> Isa. lrv. 2.<sup>4</sup> Comp. Matt. xxi. 43; Acts xiii. 46.

2 Abraham, *of* the tribe of Benjamin. God hath not  
cast away his people which he foreknew. Wot ye  
not what the Scripture saith of Elias? how he  
maketh intercession to God against Israel, saying,  
3 Lord, they have killed thy prophets, and digged  
down thine altars; and I am left alone, and they  
4 seek my life. But what saith the answer of God  
unto him? I have reserved to myself seven thousand  
men, who have not bowed the knee to *the image of*  
5 Baal. Even so then at this present time also there  
is a remnant according to the election of grace.  
6 And if by grace, then *is it* no more of works: other-  
wise grace is no more grace. But if *it be* of works,  
then is it no more grace: otherwise work is no more  
work.

7 What then? Israel hath not obtained that which

an Apostle, am a Jew, and God would not have chosen one of a nation He was about entirely to reject, to be a preacher of the mysteries of the  
 2 Gospel. God hath not cast away his people whom He formerly chose. It is with Israel (with the Jewish nation) now as it was in the days of Elias. Know ye not what the Scripture saith of him, when he pleadeth against the rebellious Israelites of his  
 3 time before God in these words? <sup>1</sup>Lord, they have killed thy prophets, and digged down thy altars; and I am left alone (as a worshipper of the true God),  
 4 and they seek my life. But what is the answer of (b) God unto him? <sup>2</sup>I have left me seven thousand men, who have not bowed the knee in idolatry unto  
 5 Baal. Even so also in the present time there is a (c) remnant through the election of grace; there are a few who have not relied upon the privileges and performance of the Mosaic law, but upon the grace and mercies of God in the Gospel covenant, through  
 6 repentance and faith in Christ Jesus. And if sal- (d) vation be by grace and the gift of God in Christ Jesus, then is it no longer of works; since then grace (which implies a free gift) would be no longer grace: but if it be of works, then is it no longer grace;  
 7 otherwise work is no longer work. What is the fact, then? The Jewish nation, as a nation, hath not attained that preference and pre-eminence which they sought of being the chosen servants and Church of God, through the observance of the law; but the election, the remnant, who have sought it by <sup>3</sup>obedi-

<sup>1</sup> 1 Kings xix. 10.<sup>2</sup> Ibid. xix. 18.<sup>3</sup> Comp. Rom. i. 5, xvi. 25.



he seeketh for ; but the election hath obtained it,  
8 and the rest were blinded (according as it is written,  
God hath given them the spirit of slumber, eyes  
that they should not see, and ears that they should  
9 not hear ;) unto this day. And David saith, Let  
their table be made a snare, and a trap, and a stum-  
10 blingblock, and a recompence unto them : let their  
eyes be darkened, that they may not see, and bow  
down their back alway.

11 I say then, Have they stumbled that they should  
fall? God forbid: but *rather* through their fall  
- salvation *is come* unto the Gentiles, for to provoke  
12 them to jealousy. Now if the fall of them *be* the  
riches of the world, and the diminishing of them  
the riches of the Gentiles ; how much more their  
13 fulness ! For I speak to you Gentiles, inasmuch as  
I am the apostle of the Gentiles, I magnify mine  
14 office : if by any means I may provoke to emulation

ence to the faith, have attained the high privilege of  
 being chosen by God to be of his Church and people :  
 the rest, the unbelievers, and those who reject his  
 gracious offer of mercy through Christ, He has, as a  
 just judgment on their obstinate infidelity, given up  
 to blindness, that they should not see the things that  
 8 belong to their peace, (as it is written, <sup>1</sup>God hath <sup>(e)</sup>  
 permitted them the spirit of deep sleep ; that having-  
 eyes they should not see, and having ears they  
 9 should not hear,) unto this day. And David saith  
 of the enemies of God's Church, <sup>2</sup>Let their table be  
 made a snare, and a trap, and an offence, and a  
 10 retribution unto them : let their eyes be darkened,  
 that they may not see, and continually bow down  
 11 their back. But I say, Have such of the Jews as  
 are unbelieving so stumbled at the stumbling-stone  
 of a crucified Redeemer as to be fallen past recovery ?  
 Are the Jewish nation to be for ever outcasts from  
 God's Church ? God forbid ! But through their  
 fall, their present unbelief, salvation is come to the  
 Gentiles, that God's favour thus shown to them  
 might stir up the Jewish nation to emulate the faith  
 and obedience of the Gentiles, that they, too, might  
 12 be saved. Now, if their fall tends to the enriching  
 of the world with the knowledge and blessings of  
 the Gospel, and their loss be the gain of the Gentiles,  
 how much more will their whole nation joining the  
 true faith tend to the extension of Christ's kingdom !  
 13 For I now address myself to you Gentiles, inasmuch  
 as I am specially appointed to be the Apostle of the  
 14 Gentiles ; and I magnify this my peculiar office, in

<sup>1</sup> Isa. xxix. 10.<sup>2</sup> Ps. lxxix. 22, 23.

20 broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:  
21 for if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in *his* goodness:  
23 otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in: for  
24 God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.  
26 And so all Israel shall be saved: as it is written,

- branches were broken off that I might be grafted in ;  
the Jews were rejected that I might be admitted.
- 20 Well, be it so ; but for unbelief they were rejected, (g)  
and thou only standest by faith ; be not, therefore,  
highminded, but fear, lest thou also fall through un-
- 21 belief. For if God spared not the natural branches,  
his chosen people, the descendants of faithful Abra-  
ham, in their infidelity, take heed lest, for the same
- 22 reason, He spare not thee. Behold, therefore, the  
goodness and severity of God : upon them that fall  
away from the faith, severity ; but upon thee, good-  
ness, if thou swerve not from the faith, but continue  
an object of that goodness ; otherwise thou also
- 23 shalt be cut off. And the Jews also, if they con-  
tinue not in unbelief, shall be grafted in ; they shall  
again become the people of God : for although they  
may seem to you to be cut off and withered, yet  
God is able and willing, upon their true repentance,  
to graff them in again, and make them a flourishing
- 24 Church and people. For if thou wert cut off from  
that which is by nature a wild olive tree, and grafted  
in contrary to nature into a good olive tree, how  
much more shall these which are the natural branches  
be grafted into their own olive tree, and restored to
- 25 their original privileges ! For (lest ye be wise in (h)  
your own conceits) I would not have you ignorant,  
brethren, of this which has hitherto been hidden  
from the world in regard to the rejection of the Jews,  
and the reception of the Gentiles, that blindness has  
happened to part only of the Jewish nation for a  
season, until the fuller conversion of the Gentiles ;
- 26 and then all Israel (the whole Jewish nation) shall (i)

There shall come out of Sion the Deliverer, and  
27 shall turn away ungodliness from Jacob : for this *is*  
my covenant unto them, when I shall take away  
28 their sins. As concerning the Gospel, *they are*  
enemies for your sakes : but as touching the election,  
29 *they are* beloved for the fathers' sakes. For the  
gifts and calling of God *are* without repentance.  
30 For as ye in times past have not believed God, yet  
have now obtained mercy through their unbelief :  
31 even so have these also now not believed, that  
through your mercy they also may obtain mercy.  
32 For God hath concluded them all in unbelief, that  
he might have mercy upon all.

33 O the depth of the riches both of the wisdom and

- be converted to the Christian faith, and again become the people of God. As it is written, <sup>1</sup>Out of Sion shall come a Deliverer, and shall turn away
- 27 ungodliness from Jacob. <sup>2</sup>And this is my covenant with them, when I shall take away their sins.
- 28 As concerns the Gospel they are unbelievers, and (k) therefore treated by God as enemies, which thing has proved for your benefit; but as concerns the election which God made of Abraham, Isaac, and Jacob, and their descendants, the worshippers of the only true God, to be his people, they are beloved for
- 29 their fathers' sakes. For the gifts and calling of God, when He promised faithful Abraham that his seed should be the covenanted people of God, and enjoy the blessings of the Messiah, are irrevocable, and will assuredly be confirmed and come to pass.
- 30 For as ye Gentiles in times past were living in a state of idolatry and superstition, and unbelievers in the true God, but now by his mercy have obtained a knowledge of Him and of the Gospel, through the Jews' unbelief, which has caused the favour of God
- 31 to pass from them to you, so also shall the consequence (l) of the present unbelief of the Jewish nation be, that they shall obtain mercy by means of that mercy which has been shown to you, you in your turn communicating the knowledge of that Gospel to
- 32 them, which came from them to you. For God hath (m) convicted all in their turns of unbelief, that in the end He might show his undeserved mercy, in bringing all, both Jew and Gentile, into the fold and
- 33 flock of Christ. O the depth of the riches, and (n)

<sup>1</sup> Isa. lix. 20.<sup>2</sup> Jer. xxxi. 34.

knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

## CHAPTER XII.

1 I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable  
2 service. And be not conformed to this world: but be ye transformed by the renewing of your mind,

- wisdom, and knowledge of God, in thus conferring the rich blessings of his grace and mercy upon all men, and bringing contrary things to work for the universal good and benefit of all! How unsearchable are his judgments, and his ways past finding out!
- 34 For who can comprehend the mind of the Lord? or  
 35 who can presume to be his counsellor? or who hath first given to Him, and it shall be recompensed to  
 36 him again? For of Him, and through Him, and to Him, are all things, to whom be glory for ever. Amen.

## CHAPTER XII.

- 1 SUCH, then, being the wisdom, and knowledge, (a) and power of God, and such his gracious intentions toward man, that all nations should be converted, and come to the knowledge and faith of the Gospel, I entreat you, brethren, that, as you value the mercies of God in this covenant of grace, or expect any benefit from it, ye present to Him your own bodies a living sacrifice, by the mortification and extinction of their sinful appetites, <sup>1</sup>holy and acceptable to God, which is a more reasonable service than the offering the bodies of slain beasts and legal  
 2 oblations. And be not conformed to those corrupt (b) and sinful practices of this world which I have <sup>2</sup>described; but be ye transformed into a more heavenly temper by the purification and renewing

<sup>1</sup> Ps. li. 16, 17; Micah vi. 6—8.

<sup>2</sup> Rom. i. ii.



that ye may prove what *is* that good, and acceptable, and perfect, will of God.

- 3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think ; but to think soberly, according as God hath dealt to every man  
4 the measure of faith. For as we have many members in one body, and all members have not the  
5 same office : so we, *being* many, are one body in Christ, and every one members one of another.  
6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy*  
7 according to the proportion of faith ; or ministry, *let*

of your minds, that ye may experimentally prove what that good, and acceptable, and perfect, will of God is. And for the promotion of union and good feeling amongst you, and the establishment of Christ's Church by virtue of that grace and authority which I have bestowed upon me as an apostle, I exhort every man that is amongst you not to be puffed up with vain ideas of his own importance, but to conduct himself with sobriety and modesty, since it is God alone who has bestowed on each his measure of spiritual gifts for the establishment of the faith.

4 For as we have many members in one natural  
5 body, but all members have not the same office, so (d)  
we Christians, being 'many, are one spiritual body united to Christ, the Head, and every one therefore members one of another; each part being useful and necessary to the other, although each, as in the natural body, has not the same office to perform.  
6 Having therefore, as members of Christ's Church, (e)  
'gifts differing according to the grace or favour which God has seen fit to bestow upon us, whether it be the gift of expounding the doctrines of revelation or of foretelling future events, let each diligently exercise that gift 'according to the proportion of spiritual knowledge which has been revealed to him, neither affecting to know more than has been revealed, nor dispensing less. Not wresting or perverting Scripture to speak what we please, but what  
7 the apostles and prophets taught. Or if it be the

<sup>1</sup> Comp. 1 Cor. xii. 12.

<sup>2</sup> Comp. *ibid.* xii. 6.

<sup>3</sup> *Ibid.* xiv. 29, 32.

*us wait on our* ministering ; or he that teacheth, on  
 8 teaching ; or he that exhorteth, on exhortation ;  
 he that giveth, *let him do it* with simplicity ; he  
 that ruleth, with diligence ; he that sheweth mercy,  
 with cheerfulness.

9 *Let* love be without dissimulation. Abhor that  
 10 which is evil ; cleave to that which is good. *Be*  
 kindly affectioned one to another with brotherly  
 11 love ; in honour preferring one another ; not slothful  
 in business ; fervent in spirit ; serving the Lord ;  
 12 rejoicing in hope ; patient in tribulation ; continuing  
 13 instant in prayer ; distributing to the necessity of  
 14 saints ; given to hospitality. Bless them which  
 15 persecute you : bless, and curse not. Rejoice with  
 them that do rejoice, and weep with them that  
 16 weep. *Be* of the same mind one toward another.  
 Mind not high things, but condescend to men of  
 low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide

ministry of the word of God and his sacraments in the Church of Christ, let him conscientiously perform the work of the ministry; or he that catechiseth or teacheth the first principles of the Christian faith, 8 let him attend to teaching; or he that exhorteth to a continuance in well doing, let him be earnest and constant in exhortation: he who has the bestowing of alms, let him do it with integrity, and without partiality; he who is placed in authority as a superintendent in the Church, let him act with diligence; he whose office it is to visit the sick and the afflicted, let him fulfil its painful duties with 9 cheerfulness. Let love be without pretence: abhor 10 that which is evil; cleave to that which is good. Be (f) kindly affectioned one to another with brotherly love, 11 each yielding honour to the other: not slothful in (g) the performance of your respective duties, but fervent 12 in spirit, as serving the Lord: rejoicing in hope of (h) immortal glory, and therefore patiently enduring the troubles of this mortal state: perseveringly 13 earnest in prayer: relieving the necessities of such of (i) your fellow-Christians as are in distress from need or persecution, and receiving them hospitably into your 14 houses. Bless and pray for them which ill-treat (k) 15 and persecute you; bless, and curse not: rejoice with them that do rejoice, and weep with them that 16 weep. Have no differences with each other: seek not power and grandeur; but be companions of the meek and humble-minded. Be not wise in your 17 own conceits: repay to no one evil for evil: be careful so to live that your conduct may be approved

<sup>1</sup> Acts vi. 3.

18 things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably  
 19 with all men. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the  
 20 Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou  
 21 shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

## CHAPTER XIII.

1 LET every soul be subject unto the higher powers. For there is no power but of God: the powers that  
 2 be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves  
 3 damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt  
 4 have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to  
 5 *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but

18 of all men : if it be possible, as far as depends upon  
 19 you, live peaceably with all men. Avenge not your-<sup>(l)</sup>  
 selves, my beloved, but put away anger : for it is  
 written,<sup>1</sup> Vengeance is mine ; I will repay, saith the  
 20 Lord. Therefore if thine enemy hunger, feed him ; <sup>(m)</sup>  
 if he thirst, give him drink : for in so doing thou  
 shalt, as it were, heap coals of fire on his head, and  
 21 melt into kindness the hardest heart. Be not over-  
 come by the ill-treatment of others to treat them in  
 like manner, but overcome their evil dispositions by  
 your good.

## CHAPTER XIII.

1 LET every person <sup>a</sup>submit to the ruling powers. <sup>(a)</sup>  
 There is no power, no established authority or go-  
 vernment, in any country, but by God's permission  
 and appointment ; the powers that be are ordained  
 2 of God : so that whosoever resisteth the power, <sup>(b)</sup>  
 the lawful government of his country, resisteth the  
 ordinance of God ; and they that resist shall receive  
 3 condemnation : for rulers are not a terror to those <sup>(c)</sup>  
 who do what is good, but what is evil. Dost thou  
 wish, then, not to fear him who is in authority ? do  
 that which is good, and thou shalt have praise of  
 4 the same : for he is the minister of God for good to <sup>(d)</sup>  
 thee. But if thou doest that which is evil, be afraid ;  
 for the magistrate beareth not the sword of justice  
 in vain : for he is the minister of God, to execute  
 just punishment upon every one that doeth evil.  
 5 Therefore ye must needs be subject to lawful go-  
 vernment ; not only from fear of punishment for  
 rebellion, but also from a conscientious sense of

<sup>1</sup> Deut. xxxii. 35.<sup>2</sup> 1 Pet. ii. 13.

- 6 also for conscience' sake. For for this cause pay ye tribute also : for they are God's ministers, attending  
7 continually upon this very thing. Render therefore to all their dues : tribute to whom tribute *is due* ; custom to whom custom ; fear to whom fear ; honour to whom honour.
- 8 Owe no man any thing, but to love one another : for he that loveth another hath fulfilled the law.
- 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love  
10 thy neighbour as thyself. Love worketh no ill to his neighbour : therefore love *is* the fulfilling of the law.
- 11 And that, knowing the time, that now *it is* high time to awake out of sleep : for now *is* our salvation  
12 nearer than when we believed. The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour  
13 of light. Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and  
14 wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

6 duty. For this is the reason why we pay taxes to (e)  
those in authority, that they are God's ministers,  
7 attending continually upon his service. Render (f)  
therefore to all their dues: taxes to whom taxes  
are due; custom to whom custom; fear to whom  
8 fear; honour to whom honour. Owe no debt (g)  
to any one, except that of mutual love for each  
other; for he who loveth another hath fulfilled the  
9 law. For this is the language of the law which (h)  
relates to our neighbour: Thou shalt not commit  
adultery, Thou shalt not kill, Thou shalt not steal,  
Thou shalt not bear false witness, Thou shalt not  
covet; and if there be any other commandment  
(connected with the second Table), it is briefly  
comprehended in this, namely, Thou shalt love  
10 thy neighbour as thyself. Love will prompt no one  
to injure his neighbour; therefore love will lead  
11 to the fulfilment of the law. And this disposition (i)  
is the more urgent upon us, knowing that now is  
the time, now is the hour when we should awake  
out of sleep; for now is our salvation nearer than  
12 when we first believed. The night is far spent, the  
day is at hand; let us therefore cast off the works  
13 of darkness, and put on the armour of light: let us  
walk becomingly, as in the full light of day; not in  
rioting and drunkenness, not in lust and wantonness,  
14 not in strife and envying: but <sup>1</sup>clothe ye yourselves, (k)  
through faith, with the virtues of the Lord Jesus  
Christ, who was "<sup>2</sup>holy, harmless, undefiled, and  
separate from sinners;" and make not provision for  
the gratification of fleshly appetites.

<sup>1</sup> Gal. iii. 26, 27.

<sup>2</sup> Heb. vii. 26.



## CHAPTER XIV.

1 HIM that is weak in the faith receive ye, *but* not  
2 to doubtful disputations. For one believeth that he  
3 may eat all things: another, who is weak, eateth  
4 herbs. Let not him that eateth despise him that  
5 eateth not; and let not him which eateth not judge  
6 him that eateth: for God hath received him. Who  
art thou that judgest another man's servant? to his  
own master he standeth or falleth. Yea, he shall be  
holden up: for God is able to make him stand.

5 One man esteemeth one day above another:  
another esteemeth every day *alike*. Let every man  
6 be fully persuaded in his own mind. He that  
regardeth the day, regardeth *it* unto the Lord; and

## CHAPTER XIV.

1 IN regard to such brethren as are weak in the (a)  
faith, and troubled with needless doubts and scruples  
about trifling observances, receive them kindly ; but  
do not trouble them with disputes in doubtful mat-  
2 ters. For as to the matter of food, one man be- (b)  
lieveth that the distinctions of food under the  
Levitical law are done away with, and that under  
the Christian dispensation he may eat of all kinds  
of food indifferently ; another weakly believeth that  
the Levitical law is still in force : and therefore  
fearing lest, in his intercourse with his fellow-  
Christians, meat should be set before him of which  
he could not lawfully partake, he eateth only vege-  
3 tables or herbs. To avoid unchristian disputes, let  
not him that eateth despise him that eateth not ;  
neither let him that eateth not condemn him that  
eateth : for God hath accepted the righteous inten-  
4 tions of both. Who art thou that judgest the (c)  
servant of another ? by the judgment of his own  
master he is acquitted or condemned. Yea, and  
although thou condemnest him, he shall be ac-  
5 quitted ; for God is able to acquit him. Again, in (d)  
the matter of holy-days, one man esteemeth one  
day more holy than another ; another esteemeth  
every day alike holy : in these indifferent matters  
let every one be guided by the conscientious con-  
6 viction of his own mind. He that pays a special  
regard to a particular day, regarding it as more holy

he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth  
8 to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why  
dost thou set at nought thy brother? for we shall all  
11 stand before the judgment-seat of Christ. For it is

- than another, doth so because he thinks the Lord requireth it; and he that makes no distinction of days, doth so because he thinks the Lord doth not require it. He that eateth of all food indifferently, doth it because he thinks the Lord permits him to do so; for he giveth God thanks: and he that abstains from particular kinds of food, eateth not because he thinks it is pleasing to the Lord that he should make a distinction in meats; and giveth God thanks for the food he is allowed to partake of.
- 7 For none of us, no Christian, be he Jew or Gentile, liveth to please himself; his desire is to serve and please God: and none of us dieth at a time or in a way to please himself; the Christian man leaveth the time and the way to God's decision.
- 8 For whether we live, we live unto the Lord, striving to serve Him, and live to his glory; or whether we die, we die unto the Lord, in submission to his will; and in the world of spirits we still remain at his disposal: whether we live therefore, or die, we are
- 9 the Lord's. For to this end Christ both died and rose again, that He might be Lord both of the dead
- 10 and the living. By what authority, then, dost thou, who art a Jew, presume to judge thy brother Christian who is a Gentile, as if he had violated a law of God, because he assumes a greater liberty in things indifferent than thyself? Or why, on the other hand, dost thou, who art a Gentile, despise thy brother Christian who is more scrupulous than thyself? For we shall all stand before the judgment-
- 11 seat of Christ. For it is written, <sup>a</sup> As I live, saith (f)

<sup>1</sup> 1 Pet. iv. 2.<sup>a</sup> Phil. ii. 10, 11.<sup>b</sup> Isa. xlv. 23.

written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth anything to be unclean, to him *it is*

15 unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not

16 him with thy meat, for whom Christ died. Let not

17 then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who

the Lord, every knee shall bow to me, and every  
 12 tongue shall confess to God. So, then, every one of  
 13 us shall give account of himself to God. Let us  
 therefore no longer judge one another; but judge  
 this rather, not to put a stumbling-block, an occasion  
 of falling from the faith, or a cause of offence, in thy  
 14 brother's way. I know and am fully persuaded that  
 the difference and distinction of meats, as clean and  
 unclean, is now done away with by the spiritual  
 character of the religion of the Lord Jesus, and that  
 there is no meat forbidden as unclean in itself;  
 except it be to him who esteemeth anything to be  
 15 forbidden, to him it is forbidden. But I say, that (g)  
 although the Christian religion gives thee liberty,  
 yet, if by eating indifferently all sorts of meat thy  
 brother Christian be injured in his religious con-  
 victions, thou livest not in Christian charity with  
 thy brother. Do not by thy <sup>1</sup> meat destroy him for  
 16 whom Christ died. Let not, then, your holy reli-  
 gion be evil spoken of by the enemies of God,  
 17 through your disputes. For those observances which  
 prove you to be true subjects of the kingdom of God  
 do not consist in distinctions about meat and drink,  
 but in righteousness, and peace, and joy in the Holy  
 18 Ghost. For he that serveth Christ in these things  
 19 is acceptable to God, and approved of men. Let us  
 therefore practise such things as promote peace and  
 20 mutual edification. In the contest about meat de-  
 stroy not the work of God, the religious convictions  
 in the heart of man, nor disturb the unity of Christ's  
 Church. All things indeed are pure, are lawful to

<sup>1</sup> Comp. 1 Cor. viii. 11.

- 21 eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.
- 22 Hast thou-faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that
- 23 thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

## CHAPTER XV.

- 1 WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

- be eaten; the distinctions of the Levitical law are not binding upon Christians; but it is evil for a man to eat that which causes offence to another, and thereby leads to sin and disunion in Christ's body.
- 21 It is good, it tends to maintenance of pure and undefiled religion, of union and good feeling amongst Christians, <sup>1</sup>not to eat flesh, nor drink wine, nor do anything whereby thy brother may be led to act against his conscience, or hath his feelings wounded,
- 22 or his religious principles weakened. Hast thou a <sup>(h)</sup> full persuasion in thy mind as to what is agreeable to the faith of a Christian in these matters? adhere to it privately in the presence of God, so as not to offend others. Happy is he that condemns not himself for the untimely use of a thing which
- 23 his conscience tells him is lawful. And he that <sup>(i)</sup> doubteth as to the lawfulness of eating this or that is condemned if he eat, because he doth it not in faith: for whatsoever is not done in full belief that it is lawful and right is sin.

## CHAPTER XV.

- 1 WE, then, who are strong in our belief, as to the lawfulness of eating all things indifferently, ought to bear with the infirmities of those whose minds are weak and troubled with doubts and perplexities on such trifling matters, and to deny ourselves occasional gratifications rather than give offence to others.

<sup>1</sup> 1 Cor. viii. 13.



2 Let every one of us please *his* neighbour for *his*  
3 good to edification. For even Christ pleased not  
himself; but, as it is written, The reproaches of  
4 them that reproached thee fell on me. For whatso-  
ever things were written aforetime were written for  
our learning, that we through patience and comfort  
5 of the Scriptures might have hope.—Now the God  
of patience and consolation grant you to be like-  
minded one toward another according to Christ  
6 Jesus: that ye may with one mind *and* one mouth  
glorify God, even the Father of our Lord Jesus  
Christ.

7 Wherefore receive ye one another, as Christ also  
8 receivèd us to the glory of God. Now I say that  
Jesus Christ was a minister of the circumcision for

2 Let each endeavour to please his neighbour for good, <sup>(a)</sup>  
 to promote unity, and the building up of Christ's  
 3 Church. For even Christ sought not his own grati-  
 fication; but endured reproaches, and persecution,  
 and death, for the sake of them who had sinned  
 against their God: as it is written, 'The reproaches  
 of them that reproached Thee fell on me; the  
 punishment due to them who had offended against  
 4 Thee has fallen upon me. Now this example of  
 our blessed Lord, and all other things recorded in  
 the Scriptures aforetime, were written for our in-  
 struction, that we, through the bright 'examples of  
 patience, and the spiritual comfort afforded in the  
 Scriptures, might have hope; that, if called upon to  
 suffer and endure for conscience' sake, we too should  
 5 meet with like support and like consolation. Now <sup>(b)</sup>  
 the God of patience and consolation, who Himself  
 bears patiently with the errors and faults of his  
 children, give you a spirit of mutual love and endur-  
 ance one toward another, according to the example  
 6 of Jesus Christ; that with one mind and one mouth,  
 in united harmony, ye may glorify God, even the  
 7 Father of our Lord Jesus Christ. Therefore, not-  
 withstanding some little differences of opinion about  
 things indifferent, receive ye one another with mutual  
 good-will and affection, as Christ also received us,  
 both Jew and Gentile, without distinction, to the  
 8 glory of God. Now I say that you Gentile Chris-  
 tians ought thus to bear with your Jewish brethren,  
 because Jesus Christ was a minister of the circum-  
 cision, the Messiah of the Jewish nation; He lived,

<sup>1</sup> Ps. lxi. 9.<sup>2</sup> 1 Cor. x. 11.

the truth of God, to confirm the promises *made* unto  
9 the fathers: and that the Gentiles might glorify  
God for *his* mercy; as it is written, For this cause I  
will confess to thee among the Gentiles, and sing  
10 unto thy name. And again he saith, Rejoice, ye  
11 Gentiles, with his people. And again, Praise the  
Lord, all ye Gentiles; and laud him, all ye people.  
12 And again, Esaias saith, There shall be a root of  
Jesse, and he that shall rise to reign over the  
13 Gentiles; in him shall the Gentiles trust.—Now the  
God of hope fill you with all joy and peace in  
believing, that ye may abound in hope, through the  
power of the Holy Ghost.

14 And I myself also am persuaded of you, my  
brethren, that ye also are full of goodness, filled  
with all knowledge, able also to admonish one  
15 another. Nevertheless, brethren, I have written  
the more boldly unto you in some sort, as putting

taught, suffered, and died amongst them for the truth of God, to confirm and establish the promises made to the fathers, that in Abraham all the nations  
 9 of the earth should be blessed: and you Jewish Christians should consider that it was not for your sakes alone that He did this, but that the Gentiles also might glorify God for his mercy, as it is written,  
 1 For this cause I will confess to Thee among the  
 10 Gentiles, and sing unto thy name. And again, Moses saith, 2 Rejoice, ye Gentiles, with his  
 11 people. David also saith, 3 Praise the Lord, all  
 12 ye Gentiles, and laud Him, all ye people. And (c) again, Esaias saith, 4 There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles hope. Thus hath God united all men, circumcised and uncircumcised, Jews and Gentiles, in one holy faith, and made them all  
 13 partakers of hope in Christ Jesus. Now the God of hope, the Author and Giver of all good things, fill you with all joy and peace in believing, that your minds may not be distracted by unholy and ungodly contentions, but that ye may abound in hope of eternal glory, through the power of the Holy Spirit.  
 14 And I am persuaded, my brethren, even I myself, (d) though I thus admonish you, that ye yourselves are full of goodness, abounding in all knowledge, able also to instruct one another in your Christian duties.  
 15 Nevertheless, brethren, I have written to you in some respect the more boldly, because I was reminding you of your duty and privileges, not by

1 Ps. xviii. 49.

2 Deut. xxxii. 43.

3 Ps. cxvii. 1.

4 Isa. xi. 10.

you in mind, because of the grace that is given to  
16 me of God, that I should be the minister of Jesus  
Christ to the Gentiles, ministering the Gospel of  
God, that the offering up of the Gentiles might be  
17 acceptable, being sanctified by the Holy Ghost. I  
have therefore whereof I may glory through Jesus  
18 Christ in those things which pertain to God. For  
I will not dare to speak of any of those things  
which Christ hath not wrought by me, to make the  
19 Gentiles obedient, by word and deed, through  
mighty signs and wonders, by the power of the  
Spirit of God; so that from Jerusalem, and round  
about unto Illyricum, I have fully preached the  
20 Gospel of Christ. Yea, so have I strived to preach  
the Gospel, not where Christ was named, lest I  
21 should build upon another man's foundation: but as  
it is written, To whom he was not spoken of, they  
shall see: and they that have not heard shall under-  
stand.

22 For which cause also I have been much hindered  
23 from coming to you. But now having no more  
place in these parts, and having a great desire these  
24 many years to come unto you; whensoever I take  
my journey into Spain, I will come to you: for I

any assumed authority, but by the grace and authority given me of God ; and particularly that I should (e) be the minister of Jesus Christ to the Gentiles, officiating as a priest of the Gospel of God ; that the offering up of the Gentiles to Him as a living sacrifice might be holy and acceptable, being sanctified 17 by the Holy Ghost. I have, therefore, cause of (f) rejoicing, through Christ Jesus, in things pertaining 18 to God. For so successful hath my ministry been, (g) that I will not dare to say what Christ hath not wrought by me for producing obedience to the faith amongst the Gentiles, endowing me with eloquence 19 and strength in the power of working miracles, and by the inspiration of the Holy Ghost, so that, from Jerusalem and the country round about unto Illyricum, I have fully established the Gospel of Christ. 20 And so convinced am I that it is my own peculiar office and duty to preach to the Gentiles, that I have thought it the highest honour to preach in those regions where Christ had not been named, that I 21 might not interfere with another man's ministry, but that I might fulfil what is written, <sup>1</sup>To whom He was not spoken of, they shall see ; and they who 22 have not heard of Him shall understand. Through which occupation and engagements I have been much hindered in my intention of coming to you. 23 But now, having no place left in these parts where the Gospel has not been preached, and having 24 these many years had a great desire to come to you, whensoever I go into Spain, I will come to you ; for I hope to see you on my journey, and to be set

<sup>1</sup> Isa. lii. 15.

trust to see you in my journey, and to be brought on my way thitherward by you, if first I be some-  
 25 what filled with your *company*. But now I go unto  
 26 Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at  
 27 Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.  
 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into  
 29 Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for  
 31 me; that I may be delivered from them that do not believe in Judæa; and that my service which *I have*

- forward on my way thither by you, after I have in some degree had the full enjoyment of your company.
- 25 But at the present time I go to Jerusalem, being the <sup>(h)</sup> bearer of relief to the temporal wants of our needy
- 26 Christian brethren there. For the Gentile Christians in Macedonia and Achaia have been pleased to make a certain contribution for the poor Jewish members
- 27 of Christ's Church which are at Jerusalem. They have thought right to do so; and in so doing they were only discharging a 'just debt. For if the Gentiles have, through the members of Christ's Church at Jerusalem, been partakers of spiritual blessings, they ought also in return to contribute to the relief of the temporal wants of their Jewish
- 28 brethren. When therefore I have performed this duty, and have secured to the Christians at Jerusalem this fruit of the liberality of the Gentiles, I
- 29 will come by you into Spain; and I know that when I come to you, I shall come in the fulness of the blessing of the Gospel of Christ; God blessing me in the full communication, and you in the full reception of all the blessed truths of the Gospel.
- 30 Now, I entreat you, brethren, by our Lord Jesus <sup>(i)</sup> Christ, and by the love of the Spirit, that ye strive earnestly together with me in prayers to God in my
- 31 behalf, that I may be delivered from unbelievers in Judæa, and that the charitable contributions of which I am the bearer may be thankfully received by the Jewish Christians, although they come from Gentile brethren, of whom they are too apt to indulge a

<sup>1</sup> Comp. 1 Cor. ix. 11.



32 for Jerusalem may be accepted of the saints; that I  
 may come unto you with joy by the will of God, and  
 33 may with you be refreshed. Now the God of peace  
 be with you all. Amen.

## CHAPTER XVI.

1 I COMMEND unto you Phebe our sister, which is  
 2 a servant of the church which is at Cenchrea: that  
 ye receive her in the Lord, as becometh saints, and  
 that ye assist her in whatsoever business she hath  
 need of you: for she hath been a succourer of many,  
 and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ  
 4 Jesus: who have for my life laid down their own  
 necks: unto whom not only I give thanks, but also  
 5 all the churches of the Gentiles. Likewise *greet*  
 the church that is in their house. Salute my well-  
 beloved Epenetus, who is the firstfruits of Achaia  
 6 unto Christ. Greet Mary, who bestowed much  
 7 labour on us. Salute Andronicus and Junia, my  
 kinsmen, and my fellow-prisoners, who are of note  
 among the apostles, who also were in Christ be-  
 8 fore me. Greet Amplias my beloved in the Lord.  
 9 Salute Urbane, our helper in Christ; and Stachys  
 10 my beloved. Salute Apelles approved in Christ.  
 Salute them which are of Aristobulus' *household*.  
 11 Salute Herodion my kinsman. Greet them that be

- 32 groundless jealousy : that we may have a joyful (k)  
meeting when I come to you, if God permit, and  
33 may be a mutual comfort to each other. Now the (l)  
God of peace be with you all. Amen.

## CHAPTER XVI.

- 1 I COMMEND to your favourable consideration (a)  
Phebe our sister, who is a deaconess of the church  
2 which is at Cenchrea : that ye receive her as a  
servant of the Lord, in a manner worthy of your pro-  
fession as Christians, and that ye assist her in whatever  
matter she hath need : for she hath also herself been  
3 a reliever of many, and of myself also. Greet Priscilla  
and Aquila, my fellow-labourers in the propagation  
4 of the Gospel of Jesus Christ ; who, to save my life, (b)  
exposed their own to danger ; to whom not I alone  
give thanks, but also all the churches of the Gen-  
5 tiles. Likewise salute their Christian household. (c)  
Salute my beloved Epenetus, who was the first con-  
6 vert to Christianity in Achaia. Salute Mary, who  
7 hath laboured much on our behalf. Salute An-  
dronicus and Junia, my kinsmen and fellow-pri-  
soners, who are of high repute among the apostles,  
who also obtained the knowledge of Christ before  
8 me. Greet Amplias my beloved in the Lord.  
9 Salute Urbanus, my fellow-labourer in the service of  
10 Christ, and Stachys my beloved. Salute Apelles, a  
fidel servant of Christ. Salute them which are of  
the household of Aristobulus. Salute Herodion my  
kinsman. Salute such persons of the household of

of the *household* of Narcissus, which are in the Lord.  
 12 Salute Tryphena and Tryphosa, who labour in the  
 Lord. Salute the beloved Persis, which laboured  
 13 much in the Lord. Salute Rufus chosen in the  
 14 Lord, and his mother and mine. Salute Asyncritus,  
 Phlegon, Hermas, Patrobas, Hermes, and the bre-  
 15 thren which are with them. Salute Philologus, and  
 Julia, Nereus, and his sister, and Olympas, and all  
 16 the saints which are with them. Salute one another  
 with an holy kiss. The churches of Christ salute  
 you.

17 Now I beseech you, brethren, mark them which  
 cause divisions and offences contrary to the doctrine  
 18 which ye have learned; and avoid them. For they  
 that are such serve not our Lord Jesus Christ, but  
 their own belly; and by good words and fair  
 19 speeches deceive the hearts of the simple. For your  
 obedience is come abroad unto all *men*. I am glad  
 therefore on your behalf: but yet I would have you  
 wise unto that which is good, and simple concerning  
 20 evil. And the God of peace shall bruise Satan

- 12 Narcissus as are believers in Christ Jesus. Salute Tryphena and Tryphosa, who have laboured in the Lord's service. Salute the beloved Persis, who has
- 13 also laboured much in the Lord. Salute Rufus, a chosen servant of Christ; and his mother and mine.
- 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
- 15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints which are with them.
- 16 Salute one another with an holy kiss: the churches
- 17 of Christ salute you. Now, brethren, in conclusion, (d) I exhort you to mark them which cause divisions among you, and give offence to the scruples of others, contrary to the instruction you have received from
- 18 me, and avoid them. For such persons serve not our Lord Jesus Christ, but their own belly; either, on the one hand, by the untimely use of meats and drinks not approved by their fellow-Christians, or, on the other, contending that religion consists in a distinction of meats and drinks, rather than in righteousness, and peace, and joy in the Holy Ghost, and by smooth words and flattering speeches
- 19 mislead the hearts of the simple. For although your obedience to the Gospel is well known to all men, and I rejoice that such is your disposition, yet, as you may be misled into contentions about trifling matters, I would caution you against deceivers, and
- 20 would have you wise in all that is good, and pure  
 nature of evil. And the God of peace (e)  
 bruise under your feet the power of  
 s the author of these absurd and wicked  
 which I have alluded), and teach you

nature and tradition as the heathens, or the revealed law of God as the Jews ; all were deficient : the expression implies universality, none could fulfil the requirements of the moral law, whether natural or revealed ; all came under condemnation for a breach of the moral law, in some point or other : hence the necessity of some other mode of justification, which, since it was not in the power of man to discover, the Apostle now reveals, by drawing aside the curtain, and exposing to the eyes of an anxious and wondering world God's method of justification offered through faith to the whole human race, without any exception ; "all are justified freely by his grace, through the redemption which is in Christ Jesus."

(h) V. 21. In verse 20 in our translation *δικαιωθήσεται* is rightly rendered, "shall be justified;" but in verse 21, *δικαιοσύνη* is rendered, "righteousness," instead of what is more correct, "justification." The Apostle's object was to show : firstly, that complete justification could not be obtained by deeds of law ; and, secondly, that justification was to be obtained through faith ; and thus what the law could not do, the Gospel did. By using the same terms the antithesis is clear, by using different expressions the sense is obscured.

(i) V. 23. *Δόξης τοῦ Θεοῦ*, in our version here rendered, "the glory of God," but in John xii. 43, *δόξαν τοῦ Θεοῦ* is rendered, "the praise of God," which expression appears more intelligible and appropriate here.

(k) V. 24. In this verse *δικαιούμενοι* is rendered (very properly) "justified," but in verse 25, *δικαιοσύνη* is rendered, "righteousness ;" thus again confusing the Apostle's meaning.

(l) V. 25. Lock says, "*λαστήριον* (here rendered 'propitiation') signifies *propitiatory* or *mercy-seat*, as Mr. Mede has rightly observed upon this place in his discourse of God's house." Confirmatory of his opinion is the fact, that in Heb. ix. 5, *λαστήριον* is rendered, *mercy-seat*. The "mercy-seat" was the place, as we read (Lev. xvi. 14, 15), where the divine mercy was to be obtained by the sprinkling of blood on the great day of atonement, which was a type of the atonement to be wrought by our blessed Lord Himself, whose body was the true propitiatory or mercy-seat, on which his blood was sprinkled to make an atonement for the sins of mankind. As under the Jewish law (Lev. xvii. 11) there was no reconciliation or atonement without blood, so the remission

of sins of which the Apostle speaks is only to be obtained "through faith in the blood of Christ." But "the blood of Jesus Christ cleanseth us from all sin." (Ephes. i. 7; Col. i. 14, 20; 1 John i. 7; Rev. i. 5.)

"The forbearance of God" (*i.e.* when He bore with the ignorance of sinful men) is well explained by Acts xvii. 29, 30.

(m) V. 26. The deviation from the true translation of *δικαιοσύνη* is nowhere more apparent than in this verse. Here it is rendered, *righteousness*, while *δικαιον* is rendered, *just*, and *δικαιοῦνρα*, *justifier*. The meaning of *δικαιοσύνης* is clearly justice, or *justification*, otherwise how does it prove God to be "*just*, and the *justifier* of him which believeth in Jesus?"

Bishop Terrot says: "Taylor observes, (Key, p. 47.) that the Scripture nowhere speaks of Christ's death satisfying divine justice. Now, it speaks of it here. The Apostle says expressly, that, by means of the blood of Christ, God was just, while justifying sinners; thereby implying that without such a propitiation the *justification* of sinners would not have been a just act. As to his objection, that if divine justice be satisfied, redemption cannot be of grace, the answer is easy: Justice was not satisfied by us; and therefore, as far as we are concerned, salvation is a *free gift*. With respect to Christ it was not a *free gift*, but a purchase. (1 Cor. vii. 23; vi. 20; and 1 Pet. i. 18, 19.)

(n) V. 28. We must not infer from the expression, "without law," *i.e.* independent of law, that God abandoned his own law; for we read (Is. xlii. 21) that "He will magnify the law, and make it honourable." Neither are we to suppose that the justified sinner is acquitted from an observance of the moral law: otherwise how could God judge the world? The simple meaning of the Apostle's argument is plainly set forth in the following verses. It is not, as he concludes, to make void, to set aside, but to establish the law, and to show the Jew that his having the law, if he lived in the breach of it, would give him no advantage over the Gentile; and, moreover, that Christ's blood was shed for the salvation of all, both Jew and Gentile. That the meaning of the word *law* in Scripture must be taken with some limitations, regard being had to the context, is very observable. In John x. 34 our Lord says, "Is it not written in your law, I said ye are gods?" where He refers, not to the moral or ceremonial law, but to Ps. lxxxiii. 6. And again, that in this (and in other texts of a

similar nature) by the term law is meant the Scriptures in general is evident ; for, in John xii. 34, "The people say, We have heard out of the law that Christ abideth for ever." And again, (John xv. 25,) our Lord says : "But this cometh to pass, that the word might be fulfilled which was written in their law, They hated me without a cause." (Ps. xxxv. 19.) In this Epistle the Apostle sometimes uses the word law to express some inward principle assuming an imperative authority in the mind of men for good or for evil. He speaks (Rom. vii. 22) of "the law of God after the inward man : " and, in verse 23, of another "law in his members warring against the law in his mind." But the usual meaning of the word law is the law of Moses, either moral or ceremonial. The expressions *ἔργα νόμου*, and *ἔργα τοῦ νόμου*, "works of law," and "works of the law," so often occurring, usually refer to the law of Moses, moral or ceremonial. That the Jews looked for justification by works is evident, both from Rom. iv. 4, and from the whole tone of the Apostle's argument. But the Apostle shows in another Epistle (Gal. iii. 10) that all who trusted to the works of the law were under a curse. "For it is written (Deut. xxvii. 26), Cursed is every one that continueth not in all things which are written in the book of the law to do them." He who reflects at all will see how imperatively the moral law was established by the Gospel. It was established by our blessed Lord, whose preaching refined and spiritualized its motives, and who at last died to show that God was determined to inflict the utmost penalty for the breach of it. And that fact furnishes a far stronger motive and argument for obedience than any cold abstract reasoning could possibly produce.

#### CHAPTER IV.

(a) V. 1. "*As pertaining to the flesh, hath found?*" These words in our translation are a literal rendering of the Greek, but very obscure. The difficulty is as to the meaning of the words, "*as pertaining to the flesh.*" Various interpretations have been given by commentators. The most correct is, that it refers to circumcision, and legal observances. This appears from what follows in verse 9, &c. In chapter ii. 28, the Apostle speaks of "*circumcision in the flesh,*" (mere outward circumcision, without any

regard to its spiritual meaning,) as being of no avail. And in like terms he speaks in Gal. vi. 12, Phil. iii. 3. The question here asked, "What shall we say then?" is the objection of a Jew. The Jews prided themselves on Abraham, "the friend of God," being their father. He submitted to circumcision; and if it were a mere useless form, why did he submit to it? and why was so much importance attached to it? The Apostle answers this question in the following verses:—

(b) V. 3. Bishop Terrot says, "*eis* is never used for *avri*, and therefore the 'for' in our Version must be understood as indicating that Abraham's faith was instrumental to his justification, not that it was accepted as a substitute for personal righteousness." And Knight says, "The expression, *It was counted to him unto justification*, seems preferable to, *It was counted unto him for righteousness*, on the plea of clearness. In saying that Abraham's faith was counted unto him for righteousness, or as righteousness, the natural signification is, that faith is regarded as the righteousness in question; whereas it is only the conditional means of being counted righteous, and is constantly spoken of as a conditional means. Faith, or a firm belief of God's power and truth, and specially of his promises, is a righteous frame of mind, a proper disposition of the mind of the creature toward the Creator; but it is not in virtue of the righteousness existent in the highest faith, as a meritorious cause or good work, that justification takes place, but in virtue of the hold which that faith takes of God's faithfulness, and of the promises of a Justifier which He has graciously made to it. It was something more in Abraham's case than a general belief in God. He *saw* our Saviour's *day*, and *was glad* (John viii. 56); and his faith rested upon *the Lamb slain from the foundation of the world*."

(c) V. 4. We cannot suppose the Apostle means, in speaking here of works, that any one had performed, or could fully perform, his duty as between God and himself. If so, justification might be by works. His allusion is rather (for the elucidation of his argument) to the nature of contracts and obligations between men, which if a man fulfil he is entitled to the reward due to his labour. But, says he, (verse 5,) "to him that worketh not," (*i. e.* whose work is imperfect, as is the case with every man as regards his duty to God,) "but believeth on Him that justifieth the ungodly, his faith" is the ground of his justification.



(d) V. 5. τῷ δὲ ἐργαζομένῳ, "he whose work is perfect," verse 4, being put in opposition to τῷ δὲ μὴ ἐργαζομένῳ, "he whose work is imperfect," in verse 5, makes the sense full and clear: the expression, "he who worketh not," is obscure and unintelligible.

It seems quite necessary to determine the true meaning of the word λογίζομαι, which occurs, in different moods and tenses, in this chapter eight times. In our translation it is rendered therein by three different words—"to count"—"reckon"—"impute." In verse 3, ἐλογίσθη, "it was counted;" verse 4, λογίζεται, "reckoned;" verse 5, "counted;" verse 6, "imputeth." Thus, in three successive verses, the very same verb in the original is rendered by three distinct words in the translation. Now, does it not seem absurd, in such close juxtaposition, and in carrying out the same argument, to find several meanings for the same word? Surely it cannot tend to the elucidation of the mind of St. Paul. The way to find his meaning must be to find the true meaning of the word λογίζομαι, and stick to it. Λογίζομαι is a commercial term, and signifies "to place or put to account" either on the Dr. or Cr. side. It may refer either to a crime or a virtue. In verse 5, "faith is counted;" in verse 8, "sin is not counted;" *i. e.* is not put to the account of any one. And does it not accord with the expression so often used in Scripture, of blotting out of iniquity? Moses (Exod. xxxii. 32) speaks of blotting him out of God's book, which He had written: and Peter, in Acts iii. 19, says, "Repent ye, that your sins may be blotted out." All these expressions are very intelligible, as having reference to an account kept. In Mark xv. 28, ἐλογίσθη is rendered, "He was numbered;" *i. e.* was counted. On the whole, therefore, *to count* seems the most correct and intelligible translation of the word λογίζομαι.

(e) V. 6. ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων: in our Version rendered, "unto whom God imputeth righteousness without works;" but rather, "justification without works." Schleusner renders it, "cui Deus peccata remittit sine ullo respectu ad legem Mosaicam,"—"to whom God forgives sins without any regard to the law of Moses." That this is the true meaning is evident from the following verses (7 and 8), which plainly indicate that what in verse 6 has been termed "imputed righteousness," means literally "non-imputed sin;" *i. e.* not a mere pardon, but something more,—an acquittal from guilt, free and

full justification, the being placed in the position of a person who has not offended. As it is nowhere said in Scripture that Christ's righteousness was imputed to Abraham, so neither is it said that Christ's righteousness is imputed to believers. And the scriptural doctrine is, that the believer's faith "is counted to him for justification:" it frees him from the guilt and burden of sin by the grace and favour of God, through his Son, our Lord Jesus Christ: *i. e.* on account of what He has done and suffered for us. Christianity is not a religion of imputed righteousness, but of non-imputed guilt: not the imputation of merit, but an actual grant of the reward purchased by the merit of Christ. Calvin says, on this verse, "In these words we are taught that *righteousness* with Paul is nothing else than the remission of sins,  $\phi$  ὁ Θεὸς λογίζεσθαι δικαιοσύνην."

(f) V. 8. To give the true meaning of the Apostle in quoting the Psalmist, it seems necessary to show the Psalmist's own meaning by his own words: *viz.* that without penitence and confession God will not pardon sin. This most important truth is by some interpreters lost sight of.

(g) V. 9. The Apostle now, by a very simple and powerful argument in the example of Abraham, proceeds to the proof that the blessedness of those who had received forgiveness of sin alluded to by David was not confined to the circumcision, *i. e.* to the Jewish nation, but was extended to all nations, and to all those who resembled Abraham in the faith. Abraham's faith was the ground of his acceptance with God while he was yet uncircumcised. His faith approved, (Gen. xv. 6.) Circumcision instituted, (Gen. xvii. 10.) If our faith resembles that of Abraham, we shall gratefully accept, and gladly avail ourselves of, that merciful revelation which God has made to us in the Gospel of His Son! Abraham had no misgivings, no doubts, to oppose to the promise which was made to him; neither should we in what is a much clearer and more interesting revelation of mercy and love. If our faith resembles that of Abraham, we shall feel as he did, that for the Divine love nothing is too great, for the Divine power nothing is impossible!

(h) V. 11. A seal is an impression, stamped on wax or any other like substance, commonly attached to a legal instrument, confirming the validity of a deed, covenant, or agreement, and making it legally binding. Circumcision was "the token of the

covenant," (Gen. xvii. 11,) the seal which showed there was a covenant between Abraham and God. It was not the covenant itself, but a mere symbol or mark of a covenant, which might be omitted or changed at any time, and some other mark introduced equally binding. It is worthy of remark here, that if circumcision, which the Apostle asserts was a seal of spiritual blessings, was commanded to be administered to infants, by the same rule baptism, the sign and seal of the Christian covenant, may with equal propriety be administered to infants. By the Israelitish children being thus early introduced into covenant with God, their parents were assured that, if taken away in their infancy, God would take them to Himself; and that if when come to mature years they became followers of their forefather Abraham in faith and obedience, they would like him have their faith counted to justification. In like manner Christian parents console themselves that if their babes are admitted into covenant with God by baptism, they too, when removed in their infancy, would be taken to their God and Saviour; and that if being spared to mature years they imitated their spiritual father Abraham in faith and obedience, their faith also would be counted to justification, and they would be partakers of all the blessings of the Christian covenant.

(i) V. 13. The promise "that he should be the heir of the world" is not an Old Testament expression: "that in him all the families of the earth should be blessed," is (see Gen. xii. 3; Gen. xxii. 18); which promise is explained and confirmed, Gal. iii. 8, 16. And for this reason I think the Apostle's allusion here to his being "heir of the world" had reference to the universal blessing of Christ's kingdom, which is the true fulfilment of the promise made to Abraham, "that in him all the families of the earth should be blessed." Moreover, those commentators who would limit the meaning to Abraham's inheritance in the land of Canaan, not only contract the extent of the promise, (which alluded to that new heaven and new earth for which Abraham looked, and in faith of the existence of which Abraham and the worthies of old embraced the promises, confessing that they were strangers and pilgrims on earth,) but they alter the purport of the Apostle's argument, which is to establish the doctrine of justification by faith, and to show that the only means of acceptance in all ages was by faith in Him who justifieth the

ungodly. That this is the true interpretation of the Apostle's meaning is evident, both from the 17th verse of this chapter and from what he says in Gal. iii. 7—9. That God required of Abraham a firm and practical faith, see Gen. xvii. 1, where God says, "Walk before Me, and be thou perfect; and I will make my covenant between Me and thee."

(k) Vv. 22—24. The Socinian doctrine teaches that the godly under the Old Testament were not justified in the same way with those under the New. Whereas the Apostle fully proves that Abraham, and all the children of Abraham who walk in the steps of him their father, are justified alike; and, accordingly, *it was not thus written of him for his sake alone, but for us also*—thus showing that the doctrine of justification by faith is *no new doctrine*.

#### CHAPTER V.

(a) V. 1. IN strictness of language, we cannot be justified or acquitted till the sentence of the last day is pronounced; neither is our faith the cause of our justification, but the death of Christ. Faith is as it were the hand stretched out to receive a benefit conferred by the free grace and mercy of God through Jesus Christ.

(b) V. 2. *ἑστήκαμεν*: in our Version, "we stand." But in Gal. v. 1, the same expression is rendered properly, "we stand fast;" and that suits better here: *καυχώμεθα ἐπ' ἐλπίδι*, "we rejoice in hope;" this is the *first ground* of rejoicing.

(c) V. 3. *καυχώμεθα ἐν ταῖς θλίψεσιν*: in our Version, "*we glory in tribulation*." But why not, as in verse 2, "*we rejoice*?" Why render the same word, *καυχώμεθα*, in one verse, "*we rejoice*," and in the next, "*we glory*?" The former is the correct translation, and better expresses the Apostle's meaning. The first Christians were subject to tribulation, tortures, and death. But they could *rejoice in tribulation for the sake of the Gospel*. This is another ground of rejoicing. In like manner our Lord bade his followers to "rejoice in persecutions," and for a very sufficient reason, "for great is your reward in heaven." (Comp. Acts v. 41; also, Jas. i. 2—12.)

(d) V. 5. The gifts and outpouring of the Holy Spirit had been bestowed upon the Apostles in a miraculous manner (Acts ii. 4) ; and on the Gentiles, (Acts x. 45.) But in this verse the Apostle more especially alludes to the sanctifying influence which the Holy Ghost is said to exercise on the hearts of true believers. In Gal. v. 22, all Christian graces are described as fruits of the Spirit, as "love, joy," &c. The Holy Spirit is represented as dwelling in them by his holy and sanctifying influence. This is the ground of confidence in our Christian course ; viz. the gifts and outpouring of the Holy Spirit in our hearts.

(e) V. 6. Another support to *our hope* is, that while men were yet sinners "Christ died for the ungodly." "In due time." In God's appointed time, called "the fulness of the time," (Gal. iv. 4.)

(f) V. 11. The Apostle is mentioning different grounds of our rejoicing. He names one in verse 2, another in verse 3, and a third in verse 11. *Καταλλαγῆν*, in our Version here rendered "atonement," would have been more properly rendered, "reconciliation," as it is in 2 Cor. v. 18. In the preceding verse, *κατηλλάγημεν* is translated, "we were reconciled;" and *καταλλαγέντες*, "being reconciled;" why not, then, *καταλλαγῆν*, "reconciliation?" It makes the argument more intelligible to a common reader. The word "atonement" would, indeed, be a proper translation if we could take it in its ancient sense, "at-one-ment;" i. e. being at one, or reconciled ; the sense in which it is used by Shakespeare :—

" He seeks to make atonement  
Between the Duke of Glo'ster and your brothers."

But the word atonement, as we now use it, means a *ransom, a sacrifice*, by which a reconciliation is effected, and therefore does not seem a fit expression here. God receives the ransom or sacrifice, man receives the reconciliation. The word *atonement* only occurs once in the New Testament, and that is here. But it frequently occurs in the Old, where a different Greek word is used for the expiatory offering. *Καταλλαγῆ* never denotes an offering to produce reconciliation, but means the reconciliation itself, the at-one-ment. By the death of Christ all, both Jews and Gentiles, are placed on one and the same footing ; all national distinctions are done away with ; they are reconciled to each other and to God. This is the at-one-ment named in this verse which

*we receive.* That this is the true interpretation is also evident from what follows ; for the Apostle immediately proceeds to show that as all mankind partook of the same corrupt nature from Adam, so all alike partake of the benefit of the death of Christ. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," (verse 19.)

(g) V. 12. The sin of one man, *i.e.* Adam, is called ἡ ἁμαρτία, "*the sin*," twice in this verse. It is *the sin* which brought death into the world ; but sin in common committed by all is called, ἁμαρτία, *i.e.* simply *sin*, without the article, (verse 13.)

(h) V. 15. How often unbelievers have argued that the doctrine of sin, as descending from Adam, is inconsistent with the Divine justice. But is not this answered by the Apostle's showing that the work of Christ has been even more extensive than the mischief wrought by Adam ?—The "*many*" here, οἱ πολλοί, is the same as πάντας ἀνθρώπους, "all mankind," (verse 12.) That it means *all* is also proved by verses 18, 19. Schleusner points out many instances in the New Testament where οἱ πολλοί has the same meaning as πάντες, *all*. In this verse the Apostle shows the first difference between the effect of Adam's sin and the work of Christ. If a merciful God permitted the sin of Adam to bring death upon all men, much more might we expect his grace and favour to abound in more extensive benefits through a Redeemer ! If any reap not this benefit, it is their own fault.

(i) V. 16. Here is the second difference between the effects of the work of Christ and the sin of Adam. In verse 15, we see the evil consequences of the sin of *one man*, Adam, overcome by the benefits conferred by *one*, even Jesus Christ. Here we see the antithesis between one sin and many : the effect of Christ's work was not merely to remove the guilt of the one sin, but of many. The expression in our Version, "by one that sinned," evidently means, "by one sinning," "by one offence," "by one act of sin." If it were not so, the antithesis, in the latter part of the verse, between one offence to condemnation and the free gift of many offences to justification, would be lost. The Alexandrine copy of the Greek Testament reads, δι' ἑνὸς ἁμαρτήματος, "by one sin." Tholuck says on this verse, "That which the Apostle had only generally premised in the foregoing verse he now states with greater exactness ; namely, in what consists the formal

difference between the effects entailed by Adam and those by Christ upon their respective offspring." Melancthon beautifully points to the consoling truth, that, "in the individual, grace uniformly brings to the contest with sin, not only equal, but superior forces, so as to both annihilate its consequences, and establish an opposite reign."

(k) V. 17. By "they which receive" is meant they who accept, embrace, and *hold fast* "the abundance of grace." Grace may be slighted and rejected; and Christ has died in vain for those who reject his grace and atonement: but most assuredly they who gladly and thankfully accept of his grace shall enjoy life and immortality through Him. In what way we should receive divine grace we may learn from Matt. xiii. 23.

(l) V. 18. The Apostle here returns to the argument which he had begun in verse 12, and which he pursues by showing that the benefit derived by the death of Christ is as universal as the evil produced by Adam's fall, which agrees with what the prophet Isaiah says, (Isa. liii. 6,) "The Lord hath laid on Him the iniquity of us all." It may be that all do not avail themselves of the benefit of the position in which they are placed by the death of Christ; but the rejection of a gift is no argument against its reality.

(m) V. 19. The *πάντας ἀνθρώπους*, "all men," in verse 18, exactly corresponds with the *οἱ πολλοί*, "the many," in this verse. "Judgment came upon all men," "the free gift came upon all men;" "many were made sinners," "many were made righteous." Who does not see the plain drift of the Apostle's argument—the universality of the fall, the universality of the redemption extended equally to all, Jews and Gentiles, in short, all mankind?

(n) V. 20. If the gift of God in Christ Jesus were not commensurate with the evil produced by Adam's sin, where were the truth of the expression in this verse, that "where sin abounded, grace did much more abound?" The superlative expression, *ὑπερπερισσεύσεν*, rendered, in our Version, "did much more abound," implies that the gift of God through Christ not only fully remedied the evil produced by Adam's transgression, but that it effected something far beyond. Thus does the Apostle prove the universal benefit of Christ's death; nothing can exclude any one from this benefit, but living in sin and unbelief. If this be not the mean-

ing of the Apostle's words, why then words have no definite meaning. Shall we do what the Apostle does not; viz. limit the effect of our blessed Saviour's work? Does he say, Christ died only for the elect? Assuredly not! He does not say, nor should we dare to say, that Christ's work was less extensive than the evil He came to remedy, or that the Maker could be over-matched by the work of his hands. Quite the reverse. He says that "where sin abounded, grace did much more abound." We are therefore sure that the Apostle, having now established this great fact of universal redemption, (a work so worthy of a merciful God,) in his after reasonings will never strive to upset so grave a matter; and if any argument seem to militate against this, we must look in the context for a different conclusion, which most certainly we shall find to be the correct one. Our 20th Article teaches us that "one place of Scripture may not be so expounded that it be repugnant to another."

(o) V. 21. Such is the magnificent conclusion to which the Apostle brings this part of his argument, showing the extent of the great work Christ had wrought for mankind. "Sin reigned unto death;" but Christ has conquered sin and death, since "grace by Jesus Christ, through justification, now reigns to eternal life;" proving most clearly that justification to eternal life is open to all, but is only to be obtained by and through Jesus Christ.

## CHAPTER VI.

(a) V. 1. THE Apostle now proceeds to the proof that the Gospel doctrine of justification, rightly interpreted, does not make void the moral law.

(b) V. 2. "That are dead;" but rather, "*who died to sin,*" ἀπεθάνομεν.

(c) V. 4. (Comp. Col. ii. 12.) To understand the Apostle's reasoning, we may remark that the ancient usual method of baptizing, and especially in hot eastern countries, was by plunging the body under water; thus as it were burying it in the water, and raising it from it. On which account St. Paul speaks of baptism as representing the death, and burial, and resurrection of Christ; which event very aptly represented our dying to sin, and burying



at our baptism the corrupt inclinations of our nature, and rising therefrom to newness of life. But our method of baptizing, by merely sprinkling with water, sufficiently represents the cleansing and purifying influence of the Holy Spirit invoked in baptism, whereby alone we are enabled to bury the corrupt inclinations of our nature, and to take the upward path to heaven.

(d) V. 10. *ἐφάραξ* : in our Version, "once ;" but it means something more than "once:" it means, "once only," or "once for all." Our Lord's death was a sacrifice for sin never to be repeated ; and therefore unlike the sacrifices of the Jewish law, which were daily repeated. (Comp. Heb. vii. 27, and x. 10.)

(e) V. 12. The Apostle here addresses the members of the Church at Rome as free agents, as plainly as it is possible for words to express anything. "Let not sin," "neither yield ye your members," &c. If there were no choice, vain would be the exhortation.

(f) V. 13. "Your members" here mean, not merely the fleshly members of our bodies, but the faculties of our minds. (Comp. Gal. v. 19—21, and Col. iii. 5.)

(g) V. 16. "*Obedience unto righteousness*," in our translation, does not clearly convey the meaning which the Apostle intends. To say nothing of the tautology of the expression, *obedience to righteousness*, (since obedience to God's law is righteousness,) we miss the antithesis of *θάνατον* and *δικαιοσύνην*, death and justification of life. The former is directly opposed to the latter. The Apostle is proving that the end of sin is death temporal and eternal ; and, on the other hand, that the end of obedience, that is to say, Gospel obedience, which in other places he calls "the obedience of faith," or the surrender of the whole soul to Christ, through faith, is *δικαιοσύνην*, that is, justification to life eternal. This is clearly the Apostle's argument, as appears from the following verses.

(h) V. 17. *εἰς ὃν παρεδόθητε* : not "which was delivered to you," but "whereto ye were delivered ;" *i. e.* to the service of which ye were delivered, or commended.

(i) V. 22. "The end is everlasting life:" the antithesis to the end of those sins alluded to in verse 21, which is said to be death.

(k) V. 23. The Apostle here personifies sin. Nothing can be plainer than that eternal life, *i. e.* eternal happiness, is promised conditionally : it is the free gift of God in Christ Jesus, it is true ; because no one has done, or can do, anything to merit so

great a gift : it is not *δύναμις*, but *χάρισμα* ; not wages, the mere reward of labour, but the free gift of God in Christ Jesus ; but no one shall obtain that gift who does not forsake a life of sin, and lead a life of holiness : it is only the pure in heart, the perseveringly righteous, even those who "become the servants of God, and have their fruit unto holiness," that shall in the end obtain everlasting life. For who are they whom Christ hath perfected for ever by one offering of Himself ? Does not the Apostle tell us, "Them that are *sanctified* ?" (Heb. x. 14.)

## CHAPTER VII.

(a) V. 1. *γινώσκουσι γὰρ νόμον λαλῶ* : in our Version, "I speak to them that know *the* law ;" but *νόμον*, "law," is without the article, and therefore the proper translation seems to be, "I speak to them that know law ; *i.e.* its meaning, its power. The argument is general, and the conclusion is general. The law of marriage was binding during the lifetime only of the parties ; this was a general principle of law ; and this the Apostle proceeds to apply in regard to the Levitical law.

(b) V. 4. The Apostle shows the Jews that they, too, are released from the law of carnal ordinances, which were only typical of Christ ; as in former chapters he had shown the entire freedom of the Gentiles from the observance of the Jewish law. As the woman is freed from the law which bound her to her husband by his death, so by the death of Christ the Jews were freed from the law of ordinances. This interpretation agrees with Eph. ii. 15, "Having abolished in his flesh," *i.e.* in his body, "the commandments contained in ordinances," "that they should be united to Him who is raised from the dead, that they should bring forth fruit unto God." This is the scope and design of the Apostle's argument : our union with Christ is to make us holy, and lead us to God.

The Apostle is evidently in this verse addressing the Jews, who were under the law, when he says, "*ye* are become dead to the law." But when he changes the person, and says "*we*," at the end of the verse, he seems to include not only himself with Jews, but all converts to Christianity, both Jews and Gentiles : all were exempt from the law of carnal ordinances, all were to

forsake their evil ways which he had been describing, and bring forth fruit unto God.

(c) V. 5. "In our members," &c. The same as in chapter vi. 13.

(d) V. 6. "Not in the oldness of the letter." The worship under the Gospel is uniformly described as that of the Spirit. Our blessed Lord says, (John iv. 23,) "The true worshippers shall worship the Father in spirit and in truth." The old service, according to the letter of the Jewish law, consisted very much in forms and ceremonies, in offering sacrifices and incense, rather than the sincere offering of the heart. The Apostle makes this distinction between the *law* and the *Gospel*. The *first* he calls the *ministration of the letter*, the *latter*, the *ministration of the Spirit*. The *first* he calls the *ministration of condemnation*, since it pronounced sentence of death upon all who did not perfectly obey it; the *latter*, the *ministration of righteousness*, i.e. of *justification to eternal life*. (Comp. 2 Cor. iii. 6—9.)

When the Apostle says, "we are delivered from the law," &c., he includes the moral as well as the ceremonial law. He means they were delivered from the condemning power of the former, and the observance of the latter. They were delivered not from the observance of the moral law assuredly, its observance being enforced by still higher and stronger motives, but from the letter of the curse pronounced on the breach of it. (See Gal. iii. 10—13.) Now, however, under the Christian dispensation, he tells them this curse is removed, pardon and reconciliation being provided through repentance and faith in Christ Jesus. But though the moral law was still binding, (see chapter iii. 31,) they were delivered from the observance of the ceremonial law, it being extinct, dead, useless. The sacrifice of the death of Christ had superseded all other sacrifices; they were but types, emblems, figures of the one great sacrifice, now made once for all. In the first six verses of this chapter, the Apostle having shown the Jews that they were released from the power of the law, in order that they might avail themselves of the gracious terms of the Gospel, now proceeds to show how necessary it was they should do so, since the law could not deliver them from the power of sin: the best of men never did, and never could, fulfil the law in all its purity. So it was in the Apostle's time, so it is now, and so it ever will be. Hence the necessity of an expiatory atonement, which he fully sets forth in chapter viii.

(e) V. 7. "I had not known sin." The Apostle here changes the person, and speaks as if it were of himself, though it is quite clear he means to describe the state of every man under the law, who conscientiously endeavoured to serve God. In the early part of the chapter, mentioning the Jew's knowledge of law, he says, "ye know law." This he could say without offence. In the 4th verse he tells them that they were now dead to the law, that they might be united to Christ. He then joins himself with them and says "*we*." "*We* should bring forth fruit unto God." This was a worthy result of union, and could scarcely be objected to. But before he shows the utter worthlessness of the law, as a means of justification, he changes the person and says "*I*." The Jews were prejudiced in favour of their law, and so prone to rest upon it as a means of justification, that it required all the caution, all the profound skill of the Apostle in argument to avoid giving them offence, and yet to convince them of the weakness of the law as a preservative from sin, or a means of justification before God. By putting himself in the position of the unregenerate man, (as, indeed, at one time he was,) instead of speaking of the Jewish nation generally, he at once secured that patient hearing which was the most likely to lead to conviction. It is evident that here, and to the end of the chapter, the Apostle is not speaking of himself in his regenerate state, but of any individual in his natural state, striving to fulfil the law in his own strength.

(f) V. 8. The Apostle here personifies sin. He represents it as an irreconcilable enemy with whom he had to contend. How beautifully he illustrates his argument that the law is insufficient to procure the salvation of man! He says, "without the law sin was dead." It could have no power to hurt; because sin implies a transgression of law. Again, he says, (1 Cor. xv. 56,) "The strength of sin is the law;" *i. e.* its power to hurt is from the law, which awards its punishment.

(g) V. 10. "Was ordained to life." (Comp. Lev. xviii. 5; Deut. xxvii. 26.) The Apostle's argument here proves that no code of morals, however pure, can save a man from sin.

(h) V. 14. How is it that the Apostle here speaks of the law as *spiritual*, whereas in many passages he terms it a carnal ordinance? Is it not evident that here he views it in its moral aspect? He speaks in the person of an unregenerate man living

under the law, enlightened by the law, but unsupported by the truths and comforts of the Gospel.

(i) V. 18. ἀγαθόν—καλόν: our translators have rendered both these words "good." But surely the Apostle meant to express two different meanings by two different words in such close juxtaposition: ἀγαθόν here means what is intrinsically "good;" καλόν, what is "beautiful," fit or becoming.

(k) V. 22. The "delight" was that of reason, not of love. Macknight says, "By appealing so often to that approbation which the reason and conscience of men give to all good actions enjoined by the law of God, and to that disapprobation and hatred which are raised in their minds by the evil actions which it forbids, the Apostle has clearly established the holiness and excellence of the law of God. And his argument will appear the stronger when we consider that these feelings are never wholly extinguished in men's minds, not even by the longest course of vice."

(l) V. 23. "In my members." (See chapter vi. 13.)

(m) V. 25. In this chapter the Apostle contradicts the doctrine that man is by nature wholly gone from original righteousness, and that he is a total mass of corruption; for he declares that man in his natural state acknowledges the excellency of the law, and approves of what is good: thus showing that man, though fallen, has not lost every good principle. And this accords with the 9th Article, that "man is *very far gone* from original righteousness." Such is the innate corruption of the heart of man, such its proneness to evil, that it is only by the spiritual aid and grace of God in Christ Jesus that the victory can be won.

The Apostle, by showing how unable he is to fulfil the law, comes to the conclusion that the only deliverance is through the strength and comfort of the Gospel by Jesus Christ our Lord. This is the great point he had to prove,—that man without the law, and man with the law, was equally in need of a Saviour from sin and death. The law he has shown "was holy, and just, and good;" but it failed of saving a man, for this plain reason, that man's natural powers will not enable him to fulfil it. When the lawyer asked our Lord what he should do to inherit eternal life, our Lord demanded of him, "What is written in the law?" and he told him. Our Lord replied, "Thou hast answered right: this do, and thou shalt live." But this he could not do; no man ever did or could fulfil the law, in all its points. Our blessed

Lord Himself alone fulfilled it, and made atonement for our deficiencies. Hence the ground of the Apostle's joy and thankfulness, that God, through Christ, had provided a means of deliverance. Leighton says beautifully, in his Sermon on Rom. viii. 35, "Is this he that so lately cried out, O wretched man that I am, who shall deliver me? that now triumphs, O happy man! who shall separate us from the love of Christ? Yet it is the same. Pained *then* with the thoughts of that miserable conjunction with a body of death, and so crying out, who shall deliver? *Now* he hath found a Deliverer to do that for him, to whom he is for ever united. So vast a difference between a Christian taken in himself and in Christ."

#### CHAPTER VIII.

(a) V. 1. THAT the true meaning of "being in Christ Jesus" is being baptized into his faith, and living not after the corrupt desires of the flesh, but after the suggestions of the Spirit, is evident both from Mark xvi. 16, and from Rom. vi. 1—4. In the words, "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit," there plainly is a *condition*. The works of the flesh must be repudiated; justification and sanctification never can be separated. Neither is that sufficient; we must "walk after the Spirit:" the crowning work is a participation in the works of the Spirit. This for the Antinomians. Here is a *choice too*: evidently we are free either to live after our fleshly desires, or the suggestions of the Holy Spirit. This for those who hold grace to be imperative. But the doctrine of *spiritual assistance*, and that we cannot successfully contend against fleshly lusts unaided by the Spirit, is also clearly established in the following verse. This for those who deny spiritual aid. And this appears to have been the prevailing error of the Jews, who thought to obey the law (which was really in its own nature spiritual) by their own unassisted powers.

(b) V. 2. *Nóμος τοῦ ἁγίου πνεύματος*, rendered literally, "the law of the Spirit," here means the influence or power of the Holy Spirit. In like manner, "the law of sin and death," means the power of

sin and death. The Apostle having in this verse named the Holy Spirit and his power, (a power when exercised imperative as law,) in verse 3 names the Father and the Son; thus leading our minds to the contemplation of the doctrine of the Trinity. If any should doubt whether the allusion is to the Holy Spirit, the Third Person in the ever-blessed Trinity, his doubts will, I think, be removed by reference to verses 26, 27. "In the likeness of sinful flesh," means that our blessed Lord partook of flesh, or the nature and appearance of man, without his evil propensities: in *this* respect He was *unlike* sinful flesh, in being *without sin*.

(c) V. 4, 5. Dean Stanhope says, "The first benefit obtained by Christ's death is justification, or a release from the guilt and punishment of sin. The second is sanctification, which is effected by the assistance and influence of God's Holy Spirit, enabling us to correct the corrupt principle called flesh." The Apostle was very careful to show that Christ came not only to deliver from the guilt, but the power of sin. Bishop Terrot says, "The object of the evangelical system is not merely the forgiveness of sins, but the restoration of fallen man to the moral likeness of God;" which opinion agrees with the assertion of St. Peter (Acts iii. 26).

(d) V. 9. How plainly in this verse we are led to the contemplation of the influences of the Holy Spirit! In the seventh chapter it was, "sin that dwelleth in me." Here, under the Gospel state, it is, "the Spirit of God that dwelleth in us." How great, how glorious, how full of comfort is the contrast! On this verse Tholuck says, "We have here a warning that that faith which is only seated in the understanding is not accounted Christianity. There is the true Christian, the life of Christ." Some persons (who would fain deprive Christianity of its vitality) assume that by "the Spirit of God," and "the Spirit of Christ," is only meant a godly and Christian spirit or disposition; but the whole context leads to a different and a more consolatory conclusion, and leads us upward above the weakness of mortal nature to an omnipotent arm for help, even to the Spirit of God, named in verses 11 and 14, and 1 Cor. ii. 10, iii. 16, vi. 19; and also of Christ, named Gal. iv. 6; Phil. i. 19; 1 Peter i. 11. His being called the Spirit of God and of Christ, shows that God and Christ are essentially co-equal; and, moreover, proves the procession of the Spirit from the Father and the Son, asserted in the Nicene Creed.

(e) V. 10. That the Paraphrase gives the true meaning, appears by Eph. iv. 22—24, and by Col. ii. 11—13.

(f) V. 11. Those commentators are in error who say that ζῳοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, "shall quicken your mortal bodies," means, "shall raise from the grave your dead bodies." That the reference is not to the resurrection from the dead seems apparent from this consideration, viz. that the resurrection is not attributed to the Holy Spirit. Moreover, θνητὰ means, "mortal," "liable to death;" it does not mean the same as νεκρός, "dead." Νεκρός means "a dead body," "a corpse;" θνητός means, "liable to death," "mortal," as opposed to ἀθάνατος, "immortal." The Apostle's words, in their real sense and meaning, are most consolatory: for who that is sensible of his own imperfection and weakness would not rejoice in the promised aid of the Holy Spirit, to quicken and incite him in his duty? That this is what is here promised is evident from the two following verses. It also accords with 2 Cor. vi. 16, where God says, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people." In chapter vii. 24, it was, "Who shall deliver me from the body of this death?" In this verse it is, "God shall quicken your mortal bodies by his Spirit."

(g) V. 13. It is here expressed plainly that man has power to co-operate with the life-giving Spirit. (Comp. Col. iii. 5.)

(h) V. 15. Abba is the Chaldee for father; added here, perhaps, to make the word father more expressive by repetition.

(i) V. 16. That the true meaning is given in the Paraphrase is evident, both from a comparison with verse 13, and also with Gal. v. 22, 23, where the Apostle tells us, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If the Spirit dwell in our hearts, to renew and purify them, assuredly these graces will be there found, and we have an evidence of the witnessing of the Spirit with our spirit. If the heart be in an impure and unrenewed state, we have no such evidence, and all the raptures and fancied revelations of a heated imagination are but mere delusions.

(k) V. 17. (Comp. 2 Tim. ii. 11, 12.) In the early ages of Christianity, bonds and imprisonment, persecution and death, awaited the conscientious Christian.

(l) V. 18. *Eis ἡμᾶς*. Rendered "in us;" better, "to us." That



this refers to believers in Christ is evident, the whole verse being a continuation of the argument in verse 17.

(m) V. 19. Ἀποκατάδοκία τῆς κτίσεως is rendered, "the earnest expectation of the creature." What creature? Man, assuredly. That this is here the meaning of τῆς κτίσεως is evident from the context. What other creature but man is capable of "earnest expectation?" Comp. also St. Mark xvi. 15, where our Lord commands his disciples to preach the Gospel, πάσῃ τῇ κτίσει, "to every creature." Which expression answers to that in St. Matt. xxviii. 19, Μαθητεύσατε πάντα τὰ ἔθνη, "Go and teach all nations." And Col. i. 23, the Apostle speaks of "the hope of the Gospel, which was preached to every creature under heaven," i.e. to all mankind; it could be preached to no other created being. At the time of our Lord's coming there was a general expectation in the world, not only amongst the Jews, but the Gentiles also, of some great deliverer, who was to restore a better state of things. (See St. John iv. 25, vii. 31, xi. 27.) And Virgil, Æn. iv. 4:—

"Ultima Cumæi venit jam carminis ætas,  
Magnus ab integro sæclorum nascitur ordo.  
Jam nova progenies cœlo demittitur alto."

(n) V. 20. Here, ἡ κτίσις, "the creature," means *man*. That the true meaning of this verse is given in the Paraphrase, see Gen. iii. 17.

(o) V. 21. Here ἡ κτίσις, "creature," though it means *man*, seems to refer to the regenerate man in Christ Jesus; ἡ καινὴ κτίσις, "the new creature," of whom the Apostle speaks, 2 Cor. v. 17, and again, Gal. vi. 15, and in Eph. ii. 10. "For we are his workmanship, created in Christ Jesus unto good works." Is not this "the creature delivered from the bondage of corruption into the glorious liberty of the children of God?"

(p) V. 22. πᾶσα ἡ κτίσις in our Version is rendered, "the whole creation." But why should κτίσις be here rendered, "creation," whilst in all the foregoing verses it is rendered "creature," introducing ambiguity, and a break in the Apostle's argument, unnecessarily? The marginal reading is better, "every creature," i.e. "all mankind." There is no exception to the general curse on Adam's transgression; all his descendants are alike liable to suffering. This is a continuation of the Apostle's argument, which is to prove the sustaining power of the Gospel, under all

the trials and miseries of this life ; an argument meet for man, and man only. Dr. Lightfoot says : " If it be inquired how the Gentile world groaned and travailed in pain, let them who expound this of the fabric of the material world tell us how that groaneth and travaileth."

(q) V. 24. " Faith is the evidence of things not seen ;" (Heb. xi. 1.) Hope is the offspring of faith.

(r) V. 26. We have in this verse a proof of the personality and divinity of the Holy Spirit, and the co-operation of Divine grace. The holiest and best of men have oftentimes great difficulty in entering upon and conducting the great and important duty of prayer. Even the Apostles entreated our Lord to teach them how to pray. (Luke xi. 1.) We read in our Version, " The Spirit maketh intercession for us." But this can only mean by assisting our devotions, inspiring us with holy and godly thoughts and expressions : for to make a distinct intercession for us with the Father belongs solely to the Son. " There is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) We may, therefore, with holy reverence and child-like confidence, allowably pray for, and hope for, the guidance and assistance of the Holy Spirit, to inspire us with fit language in prayer.

(s) V. 27. " God searcheth the heart," and will judge every man according to his heart. God not only hears his people's prayers, but hears their desires ; and grants not only the desires of their lips, but the aspirations of their hearts, provided they have this qualification, that they are in submission to the mind and will of God.

(t) V. 28. Here begins another argument for support under trials, the foundation of which is the love of God. And this we must bear in mind for the understanding the Apostle's argument. It was God's purpose to confer the blessings of the Gospel on those who love Him. No others can be partakers of the redemption wrought by Christ, but those who love Him. *Τοῖς κατὰ πρόθεσιν κλητοῖς ὄσων* our Version renders, " To them who are *the* called according to his purpose." But why "*the* called ?" There is no article. The right translation is simply " to them who are called ;" and the expression does not necessarily imply *effectual calling*. In Matt. xx. 16, there is a marked distinction made between *κλητοὶ* and *ἐλεκτοὶ*, *called* and *elect*, or " chosen," since we are assured that

there are "many called, but few chosen;" *i.e.* many have the Gospel preached to them, but few comply with the gracious invitation. Κατὰ πρόθεσιν, "according to his purpose," "decree," or "intention," must not be interpreted as ordaining particular individuals to eternal life; that is not the meaning. The meaning is simply, that it was God's purpose or decree to call all nations to his love and service through Christ. Tholuck says: "Nothing but a spirit of controversy, choosing amiss amongst the means of warfare, could ever have brought expositors to fancy that πρόθεσις denotes the 'bias of the will in men.'" That κλητοὶ means "invited" is evident from various texts. Ὅταν κληθῆς ὑπό τινος εἰς γάμους, "When thou art bidden of any one to a wedding." (Luke xiv. 8.) And in the Septuagint, (1 Kings i. 41,) the guests at the feast of Adonijah are termed κλητοὶ αὐτοῦ, "his invited;" and again, (verse 49,) οἱ κλητοὶ τοῦ Ἀδωνίου, "the invited," the guests, "of Adonijah." Knight very justly observes: "To be consistent with the Calvinistic interpretation of this passage, the present verse should have been worded, 'We know that all things work together for good to them *who are loved* of God,' not '*who love* God!'"

(u) V. 29. "Whom He did foreknow." These words imply that God foreknew something respecting the individuals alluded to. The subject-matter of his foreknowledge cannot be the mere individuals themselves, since all, both those who will be lost and those who will be saved, are equally objects of his foreknowledge. The subject of his foreknowledge, therefore, clearly and indisputably, is some quality of the individuals alluded to, for good or for evil. And what so agreeable to the context, and the whole course of the argument, as to apply this foreknowledge to those who love God,—those alluded to in 1 John iv. 19, "who love Him because He first loved us?" This interpretation, also, fully agrees with what St. Paul says to Timothy, (2 Tim. ii. 19,) "The Lord knoweth them that are his;" and he adds, "Let every one that nameth the name of Christ depart from iniquity." None are his who live in sin; and those who love God will strive, through his grace, to forsake sin. Whitby says: "All the Greek Fathers, and all the Latin Fathers who lived before St. Austin, were wont to say that they were predestinated to life *whom* God foresaw that they would live piously and righteously, or, as others say, of whom He foresaw that they would believe and persevere." Melancthon truly remarks: "There are two propositions so very

demonstrable from Scripture, that we cannot avoid placing them in front of every inquiry into predestination : 1. That God is not the author of sin ; 2. That the promise is universal. To the passages which vouch the universality of the promise, and that certainly not in mere semblance—Ezek. xxxiii. 11 ; 1 Tim. ii. 4 ; Tit. ii. 11 ; Rom v. 12—19 ; 2 Pet. iii. 9—we may add those which clearly represent the *will to show mercy on God's part*, and the *want of desire* and the *resistance* on the *part of man*—Isaiah lrv. 2 ; Jer. iii. 12 ; Matt. xxiii. 37 ; Acts vii. 51 ; Heb. iii. 8, 15 ; Acts xiii. 46.”

Theophylact says : “ God foresaw who are worthy of calling ; them He predestinated. Prescience, therefore, is prior ; then cometh predestination. By predestination we may understand the immutable good-will of God. He foresaw St. Paul was worthy of calling to the knowledge of the Gospel, and so He predestinated him.” Which observation of Theophylact, in regard to St. Paul, is confirmed by St. Paul himself. (1 Tim. i. 12, 13.) For when he says, “ God counted him faithful,” and therefore put him into the ministry, what is the meaning of being faithful, if it be not being worthy ? For although St. Paul was a persecutor and a blasphemer, yet, as he did it ignorantly, believing he was doing God service, God saw and approved his zeal, and he obtained mercy, and became as zealous a preacher of the Gospel as he had been a persecutor. In regard to the expression of Christ's being “ the firstborn among many brethren,” we may observe that Christ condescends to call all “ his brethren ” who hear the word of God and do it. (St. Mark iii. 35 ; St. Luke viii. 21.)

(x) V. 31. Tholuck says : “ From the application he here makes of his former theme, we clearly see that the sole purpose of the Apostle was to show, that nothing can harm the Christian, if the Christian does not harm himself : to speak of a “ *decretum absolutum*,” “ an absolute decree,” in virtue of which God chooses to confer faith, and with faith salvation, only on certain individuals, would have lain entirely out of the train of ideas which has hitherto been pursued. The Apostle shows that suffering cannot frustrate the Divine call. The Christian is supported under the sufferings of this mortal state by hope—hope of that future state of glory which shall be revealed. (Verse 18.) To make this section furnish a proof of the Calvinistic view, it must have been said that even by *revolt* and *sin*, the *ἀλήθεια*, the *call*, could under

no circumstances be endangered. That the *call* may, however, be shaken, by blamable unfaithfulness on their own part, appears at least to be implied in 2 Pet. i. 10."

(y) V. 32. St. Peter says (2 Peter iii. 9): "The Lord is not willing that any should perish, but that *all* should come to repentance." Which agrees with what St. Paul says here, that God having delivered up his own Son "*for us all*"—having given such an inestimable gift—how shall He withhold any other good thing? Impossible! except, indeed, we love not the Benefactor, and reject the gift. In these most consolatory words, "*for us all*," the Apostle is arguing for the admissibility of all nations, and of all people of all nations, into the Christian covenant, and thereby asserts (as plainly as it is possible for words to assert anything) the doctrine of universal redemption, proving to demonstration that he has not been arguing for arbitrary election, but for general. He does not presume to make any exceptions, neither should we, save only as regards those who wilfully reject so great salvation. This is the plain meaning of the Apostle's argument; and he places before us a worthy idea of a good and merciful God, who has an equal regard for all his children.

Tholuck says again: "Memorable are the words of Calvin upon 2 Pet. iii. 9. '*But here it may be inquired, If God be not willing that any should perish, why do so many perish? I answer: that mention is not here made of the secret counsel of God, by which the reprobate are destined to their own destruction, but only concerning the will which is made known to us in the Gospel.*' (And why should we not believe what stands in the Gospel!) '*For God promiscuously extends his hand to all, but only lays hold of those, to bring them to Himself, whom He hath chosen before the foundation of the world.*' Alas, for the poor reprobates! How God mocks them!—stretching out his hand, and yet refusing to draw them to Himself." What unworthy ideas are here presented to us of a just and good God! The Apostle seems to have anticipated that there would arise presumptuous opposers of the universal love and mercy of God; limiting his favour to a particular nation, as the Jews did, or to particular individuals, as others have done. But the exclusive way of interpreting the meaning of "God's elect" is as contrary to the meaning of the Apostle as it is to every feeling of God's love for sinners. And here the Apostle breaks forth into the most enthusiastic eloquence in vindication of the universal love.

and mercy of the great Jehovah, who '*spared not his own Son, but delivered Him up for us all; and how shall He not with Him also freely give us all other things?*' "

(x) Vv. 33, 34. "Who shall lay anything to the charge of God's elect"—to those people of all nations whom God hath chosen to receive the blessings of the Gospel? "It is God that justifieth, who is he that condemneth?" Who is he that dares to dispute his decisions, or grudge his favours? Who can forgive the crime, but the person against whom we have done the wrong? It is God that we have offended, and it is He, and He only, that can pardon and justify the sinner.

And, to carry the devout Christian's mind on to the highest pitch of trust and assurance, the Apostle exclaims: "It is Christ that died"—it is the very Son of God Himself who suffered death for our redemption! But is that all? No, says the Apostle, for the Christian's endless comfort, this great Redeemer "is risen again, and is even now at the right hand of God, who also maketh intercession for us! Who then shall separate us from the love of Christ?" In the same exalted strain, to the end of the chapter, he seems carried away with the sublimity and importance of his subject, and he carries us with him. Indeed, it is impossible not to be struck with the sublimity and impressiveness of his language, and to feel, as it were, heaven, and earth, and hell, all in motion, all combining to exalt the majesty, and mercy, and love of God in Christ Jesus! I say, not only heaven and earth, but hell also, because the angels named in this verse can be no other than evil spirits; for what other spirits could separate us from the love of God?—not the good angels certainly, but those fallen angels who inhabit the bottomless pit.

## CHAPTER IX.

(a) Vv. 1, 2. It has been well observed by Dr. Arnold (in a post-humous volume of sermons upon the Interpretation of Scripture): "The ninth chapter should never be read apart from the tenth and eleventh. The three, in fact, are properly one chapter, one part of the whole Epistle, standing distinct from what goes

before, and what follows it; a part interrupting the general subject of the Epistle, and put in from peculiar circumstances existing at the time when it was written. These chapters relate not to individuals, but to nations; not to rewards in heaven, but to privileges on earth; not as teaching us that God always acts in a particular manner, but as showing that when others are raised to our level, or we are made to suffer, we may not in either case impeach God's justice, and least of all may we lay our sins to his charge, and say, 'Why doth He yet find fault, for who hath resisted his will?'"

An attention to these observations will very much facilitate the right understanding of the Apostle's meaning, and preserve us from great and glaring errors. The Apostle is now entering upon a subject painful to his feelings, and, moreover, requiring the greatest delicacy on his part to render it at all acceptable to his brethren of the Jewish nation, who were proud of their national privileges, and jealous of the reception of the Gentiles (that is to say, of other nations) to be the favoured people of God. But it appears the latter, on the whole, gave a more willing ear to the great truths of the Gospel than the Jews, who, at the time the Apostle wrote this Epistle, were most of them unbelievers; or, if believers, unwilling to receive the Gospel in all its fulness. He, therefore, thinks it necessary to introduce the subject of the admission of the Gentiles into the Church of God, and the rejection of the Jews, in the gentlest manner; because the unbelieving Jews hated him for superseding their law, and the believing Jews assumed a great superiority over the Gentiles, and could not endure their being admitted to equal privileges with themselves. This did not accord with their long-cherished ideas of their being God's favoured nation and people.

(b) V. 3. The Greek word *ἀνάθεμα* is in our Version rendered "accursed." But this is too strong an expression. St. Paul here speaks in a rhetorical, ardent way, to show his extreme love for his brethren of the Jewish nation. *Ἡὐχόμενον*, "I could wish:" if it were lawful, "I could almost wish myself an outcast from the Church of Christ." That we are warranted in giving a modified meaning to the expression *ἀνάθεμα ἀπὸ τοῦ Χριστοῦ* is evident, both because in the conclusion of the former chapter he so decidedly expresses his conviction that nothing could

separate him from the love of Christ, and because it is neither lawful nor reasonable that a man should wish his own damnation.

(c) V. 5. The Apostle, having named various favours and blessings conferred upon the Jewish nation, now comes to the crowning blessing of all. The greatest mark of the Divine favour of which the Jewish nation was deemed worthy was this, that, as regards the flesh, of them Christ came; that is to say, they were honoured above all nations by our blessed Lord (He "who is over all, God blessed for ever") condescending to assume the human nature, in being born of a Virgin of their race. We may gather from this and other parts of this Epistle, where the Apostle introduces the subject, how essential a part of the Christian creed it is to believe in the Divine nature of the Redeemer. This is the great and consolatory truth which the Apostle takes such pains to lay before us, namely, that our help is laid upon One who is mighty to save, even on Him "who is over all, *God blessed for ever.* Amen."

(d) V. 6. The Apostle here reverts to the argument used chap. iii. 2, 3. He here meets an objection which might be made by an unbelieving Jew; namely, If the Jewish nation be cast off by God, and other nations admitted in their room, what becomes of the promise of God to Abraham, (Gen. xvii. 7,) "I will be thy God, and the God of thy seed?" He answers this by showing that Abraham had a twofold seed; the one the children of his flesh, the other the children of his faith. Of the children of his flesh, the one, Ishmael, was not the child of God to whom the promise was made; but the children of Isaac, born by the supernatural power of God, these were to be accounted the true Israelites, the true seed of Abraham, to whom the promise was made. But even of these the Apostle says, "All are not Israel who are of Israel," *i. e.* some have forsaken the faith of their forefather Israel, and thereby forfeited their title to the promise; so that you Jews have no ground of complaint if God reject of your nation such as are unbelievers, and admit the Gentile nations into covenant with Him in your room.

(e) Vv. 11, 12. The Apostle is clearly here not speaking of election to life eternal, nor do the words so much refer to Esau and Jacob as to the two nations that were to descend from them, for Esau never did serve Jacob. The reference is to the election of the descendants of one individual to be a great



nation, and to be the depositories of God's law, and of whom, as regards his human nature, the Messiah was to be born. And in addressing the Jews he extends this argument, to show them that God was justified in now admitting the Gentiles equally with them to the privileges of the Messiah's kingdom. He who will patiently peruse this chapter, and compare the beginning with the end, and carry on in his mind the connecting argument, will clearly perceive that this is the true interpretation. He will see that the Apostle does not once touch upon the argument as to what is done by man, or what by God, in the work of conversion. The subject spoken of is solely the bestowal of outward privileges, and not the influences of Divine grace upon the soul. His argument is the application of the Old Testament history to the elucidation of God's dealings with mankind under the New Dispensation. The Old Testament Dispensation was without regard to works: the privileges of the Jewish Covenant were promised before those to whom the promise was given were capable of doing good or evil; but, nevertheless, the promises of that Covenant were conditional; dire were the threats upon a breach of it, and great were the blessings to be obtained by an observance of the laws and precepts contained therein. In like manner in the Gospel Dispensation God offers eternal salvation through Jesus Christ. Man has done and can do nothing to deserve so great a blessing; it is not from works done, or any desert of his that he has the promise of eternal life; it is of the free, unmerited mercy of God alone. But still the promise of the blessings of Christ's kingdom is conditional. Faith is the means of obtaining those blessings; but if that be unaccompanied by the fruits of a holy and godly life, it will be unavailing: this the Apostle shows explicitly in this Epistle, both in chapter ii. 6, &c., and chapter xiii. 12, &c.; and comp. Titus ii. 12, &c.; Heb. ii. 2; and innumerable other passages of Scripture.

(f) V. 13. When a Hebrew compares a greater degree of love with a less, he is wont to call the latter *hatred*. But the word "*hated*," according to the idiom of our language, is too strong an expression for the intended meaning of *ἐμίσησα*. The second meaning given to *μίσηω*, in Hederic, is *minus diligo, minus curo*; "less regarded" is an allowable and a much fitter translation of *ἐμίσησα* than "hatred." A God of hatred would be a contradiction. "God is love." (1 John iv. 16.) God, therefore, cannot

have made one being less deserving of his love than another: the difference must be in the individual, who, by his transgression, becomes less an object of God's love. To suppose, as some have done by a perversion of this text, (which really relates to outward national privileges,) that God, by a despotic arbitrary decree, dooms millions to everlasting misery, is as foreign to the tenor and meaning of the Apostle's argument as it is to the nature of God Himself. To suppose, moreover, that God, without any regard to moral guilt, *hates* any of the rational beings whom He has made for the express purpose of displaying His mercy and His love, is perfectly monstrous, and a libel upon the Divinity, of whom the Psalmist declares, that He is "good to all, and His tender mercies are over all his works." (Ps. cxlv. 9.) Our blessed Lord says, (Luke xiv. 26,) "If any man come to me, and hate not father, or mother, &c., he cannot be my disciple." Does any one here take the word *hate* in its rigid meaning? Assuredly not! since God has so strongly enjoined the duty to parents, and so strongly impressed on our hearts love and affection for them.

(g) V. 15. The words of God to Moses, "I will have mercy on whom I will have mercy," occur in Exod. xxxiii. 19; where, it is to be noted, they are not spoken of God's granting eternal pardon to individuals, but of receiving a nation into favour again after they had displeased Him by their idolatry. It is necessary to keep this in view for the right understanding of the Apostle's meaning. In quoting these words he is decidedly not speaking of eternal election or reprobation. That would be a strange perversion of his argument, which those who will patiently follow out will perceive as plainly relates to the temporary rejection of the Jews for their unbelief, and the admission of the Gentiles for their faith, as words can describe anything. Moreover, in Deut. xxxii. 4, Moses declares, "All his ways are judgment; a God of truth and without iniquity, *just* and *right* is *He*." Which assertion would be inconsistent with the former, "I will have mercy," &c., if we were to take them in the way in which they are sometimes interpreted. How clearly God displays the universality of his promise in 1 Tim. ii. 4; Titus ii. 11; Rom. v. 18, 19; 2 Pet. iii. 9. Not less clearly is his disposition to show mercy, and the indisposition on the part of men to avail themselves of that mercy, displayed

in Isaiah xxxix. 16, and lrv. 2; Jer. iii. 12; St. Matt. xxii. 3, and xxiii. 37; Acts vii. 51; Heb. iii. 8, 15; Acts xiii. 46.

(h) V. 17. Tholuck says: "Stern Calvinists, such as Beza, Peter Martyr, Paræus, and Gomar, give the Apostle's sentiments the following sense: '*I have created thee, O Pharaoh, to make of thee a vessel of wrath, by whose perdition I may display my own omnipotence.*' Were it possible for God thus to speak to men, then, alas, for us! What are we but dwarfs, who must be content to be formed by the hand of an unconquerable Cyclops, and broken in pieces as toys for his amusement? The point which expositors and doctrinalists of this school have overlooked is, that we must never suppose God to act, except in complete harmony with Himself, and consequently with his whole attributes. In the '*decretum absolutum*,' the '*absolute decree*,' however, '*justice would act and determine without wisdom and without love.*'—And, again, St. Augustine says, '*I have excited them to a more obstinate rebellion against me, not only by permitting, but also by in many ways working both inwardly and outwardly.*' There has thus, it appears, been an exchange of parts, and Satan resigns his office to God. It is God who goes about like a roaring lion seeking whom He may devour, while Satan rejoices that the Most High, from whose hand there is no escape, casts the victim into his jaws. Moreover, if in this way God be made the author of sin, the nature of sin itself is denied, and all distinction between good and evil is done away."

(i) V. 18. On the expression, "Whom He will He hardeneth," Theophylact says: "What is meant by *He hardeneth*? It seems an absurd expression: as the sun hardeneth the clay, so God is said to have hardened the clayey heart of Pharaoh. By what method? By his long-suffering. For the exhibition of his patience towards him hardened him; as any having a wicked servant, by how much the more kindness he shows him, by so much the more wicked does he become: not that he teaches him perverseness and wickedness, but that the individual abuses the long-suffering of his lord, to the increase of his own perverseness, since he contemns and despises his lord's patience with him." This interpretation is quite agreeable to what is said in Exod. viii. 16: "When Pharaoh saw that there was respite, he hardened his heart and hearkened not unto them; as the Lord had said;" *i. e.* as the Lord had foreseen that he would

do. God's lenity appears to have had the same effect upon the Jews in the time of the Prophets. "Despise thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance, but after thy *hardness* and impenitent heart *treasurest up unto thyself* wrath against the day of wrath, and revelation of God's righteous judgment?" It is plain we must take the expression, "He hardeneth," in a mitigated sense, or we make God the author of sin, of that which He most abhors. In Exod. viii. 1, 2, He says to Moses, "Go unto Pharaoh, and say unto him: Thus saith the Lord, Let my people go, that they may serve me: and if thou refuse to let them go, behold I will smite all thy borders." Now, God does not mock men. What He commands He means should be done. He does not, by first hardening the heart, place a disability to perform, and then command it should be done; that would be mere mockery, unworthy the majesty and goodness of God.

(k) V. 19. The objection here made is evidently that of an unbelieving Jew, who asks, "If God dispensed his favours according to his sovereign will, why should He find fault with him for his unbelief?" To which the Apostle replies, in the following verse, by showing that it is the height of presumption for the creature to argue with the Creator: but he does not rest upon this argument; for he goes on to prove that God's dealings with men are consistent with his mercy and long-suffering towards those who were rebels and disobedient, and his goodness towards all, both Jews and Gentiles.

(l) V. 21. These words are a quotation from Jer. xviii, at the head of the contents of which chapter we read, "Under the type of a potter is shewed God's absolute power in the disposing of nations." Not one word about God's creating individuals, some to be saved, others to be damned, by his absolute sovereignty. The word of the Lord, expressed by Jeremiah in the first five verses, alludes to the power of the potter over the clay to dispose of it to what purpose he sees fit. Macknight says: "As a potter, when he finds that a vessel that he hath made does not answer the use he intended it for, casts it from him in anger, and breaks it, and hath a just title to do so; God, in like manner, was about to cast the Jewish nation away in his displeasure; and He had a right to do so, on account of its

multiplied idolatries and rebellions, and more especially for their crucifying Christ. See Ps. ii. 9; where the figure of a potter's vessel dashed in pieces is introduced to express the destruction of a nation." Then the words follow, (Jer. xviii. 6,) "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel." But that no arbitrary power exercised over the Israelitish nation, irrespective of their doings, is here meant, is evident from the following words: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Which words plainly lay down the doctrine, not of arbitrary tyranny, but of a just retribution. The Prophet goes on in this and the following chapter to show the justice of God in punishing the Israelites for their sins, and again reverts to the comparison of the work of the potter: after, in the early part of the 19th chapter, describing the sins of the people, and his consignment of them to the punishment that was meet, he says, in verse 11, in the most solemn manner, "Thus saith the Lord of Hosts, Even so will I break this people and this city, as one breaketh a potter's vessel," &c. Thus speaks He of nations. And it is remarkable that the Prophet Isaiah, in the 64th chapter and 8th verse, alludes to the work of the potter in like manner; deprecating the judgments of God for national sins, intreating the Lord not to be wroth very sore, neither to remember iniquity for ever. And, in the continuation of the argument in the beginning of the 65th chapter, he foretels the calling of the Gentiles: "I am sought of them that asked not after me, I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called after my name." In so remarkable a manner does the language of St. Paul agree with the Prophet's; and in so unmistakable a manner does the language of one elucidate the meaning of the other. No one can doubt the meaning of the Prophets, that they are speaking of nations; they ex-

pressly declare their object. Neither need any one doubt that the meaning of the Apostle is the same, when we consider his quotation of the language of the various Prophets; Isaiah, Jeremiah, Hosea, all treating the same subject, all tending to the same point. Why does he allude to them, but to strengthen his own argument? The tendency of which is evident throughout the whole chapter; in the conclusion of which he shows why the Gentiles are accepted as the people of God, while Israel, the Jewish nation, are rejected. It appears, therefore, to the deliberate, earnest, and unprejudiced inquirer, as plain as words can make anything, that all along the Apostle is not speaking of the election of individuals as to their eternal state; but of God's purpose of calling all nations, Gentiles as well as Jews, to be the elect people of God through faith in Christ Jesus. This is one of the main objects of this Epistle. (Comp. Gal. iii. 26, &c., and Col. i. 27, &c.)

The American commentator, Barnes, says: "If a distinction be made in regard to *temporal* things, why not in regard to *spiritual*? The principle must be the same. If unjust in one case, it must be in the other. And as men do not and cannot complain that God makes a distinction among them in regard to talents, health, beauty, prosperity, and rank, neither can they complain if He acts as a sovereign in the distribution of his spiritual favours." But this is a very loose and imperfect way of arguing, surely. For daily observation shows that a man of inferior talents in this world may be as happy as one of superior, a man in an inferior station as one in a superior. Temporal elevation is not essential even to temporal happiness. But eternal happiness or eternal misery in a future state are very different things: and Scripture teaches us that the former is the reward of a Christian life, the latter, of a life of sin. It teaches us, too, that this life is a time of probation for eternity, and that sometimes sickness, and tribulation, and poverty, may prove beneficial to the soul. Our Lord tells us, (Matt. xix. 23,) "A rich man shall hardly enter into the kingdom of heaven." Riches, and beauty, and power, are sometimes a snare and temptation to excess and to sin. All worldly advantages may be abused, and become disadvantages: and therefore the comparison is not borne out,—it essentially fails. Moreover, if God select one nation or individual for especial honour, they may be vessels of mercy not more to themselves than to others.

Abraham and the patriarchs seem to have been selected as being the worshippers of the one only true God, in the midst of idolaters.

(m) V. 22. This accords with chapter ii. 4—6.

(n) Vv. 24—26. How clearly the drift of the Apostle's argument is shown by his express declaration in these verses, that the call was not to the Jewish nation only, but also to the Gentiles, thereby comprehending all other nations, whose conversion was so expressly foretold by the prophet Osee, &c. And the 30th and concluding verses prove this past all contradiction.

(o) V. 27. "A remnant shall be saved;" *i.e.* not all Israel, not unbelievers, but such only as proved themselves worthy by gladly and thankfully receiving the Gospel.

(p) V. 28. *ἄγωρ*, in our Version rendered "work," but more correctly, "decree." God's righteous and just decree here alluded to appears to have been the destruction of the Jewish nation by the Romans, for their unbelief. We read (Luke xix. 41) that our blessed Lord, foreseeing and foretelling the destruction of the Jews, "wept over Jerusalem, because they knew not the things that belonged unto their peace." They believed not in Him, and He foretold that destruction was coming upon them. Josephus the Jewish historian fully confirms the fulfilment of this awful decree. A remnant—a small part who were believers—retired from the destruction of their city, and a signal destruction overwhelmed the rest.

The word *γῆ*, here rendered "the earth," usually signifies "dry land," in distinction from water; but frequently it is limited in its meaning; as in Matt. ii. 6, Bethlehem is said to be, "*in the land of Judah*," *γῆ Ἰουδα*: and in Matt. x. 15, *γῆ Σοδόμων* is rendered, "*the land of Sodom*." If the Apostle be here alluding, as he evidently is, to the judgments of God about to be inflicted on the Jews, his meaning seems better expressed by confining it to the *land or country* inhabited by the Jews: the *earth* is too wide an expression for what is meant.

(q) V. 30. If any one doubted the drift and meaning of the Apostle's argument in this chapter, the Apostlé himself places it beyond all doubt, and relieves us from all anxious discussion, in this and the concluding verses. He puts a question: "What shall we say then?" What is the conclusion to be drawn from the course of the argument? Not one word about any absolute

decree of God touching the final and eternal state of mankind in general, but he limits his argument to the relative position of Jews and Gentiles, and shows that the Jews were rejected for their stubborn infidelity and hardness of heart; and the Gentiles were admitted to be members of God's Church and people, and became the spiritual seed of Abraham, through their faith and submission to the terms of the Gospel. This is the sum and substance of what has been said. The true reason for the rejection of the Jews was not an arbitrary act of God's power irrespective of their conduct, but because they rebelled against God's decree; which decree was, that salvation should not be obtained by works of the Law, but by faith in a crucified Redeemer. The Jews *could not keep the moral law*: hence the necessity of some other mode of justification. Our blessed Lord says to the Jews, "Did not Moses give you a law, and yet none of you keepeth the law?" (John vii. 19.) And with regard to the ceremonial law St. Paul tells the Ephesians (Eph. ii. 15, 16), "Christ, having abolished in his flesh the enmity," *i. e.* the cause of the enmity or contention between the Jews and Gentiles, "even the law of commandments contained in ordinances, for to make in Himself of twain" (of two,) "one new man" united in faith and Christian love, "so making peace: and that He might reconcile both" (*i. e.* both Jews and Gentiles) "unto God in one body by the cross, having slain the enmity thereby:" *i. e.* having superseded the sacrifices and ordinances of the ceremonial law, and united and reconciled both Jews and Gentiles to each other and to God by the sacrifice of his own body on the cross. Thus it is clear it was the law of ordinances, and not the moral law, which He abolished.

(r) V. 32. That the doctrine of a crucified Redeemer was the stumbling-stone, see 1 Cor. i. 23; 1 Pet. ii. 8. This verse agrees with what Simeon says (Luke ii. 34).

(s) V. 33. Οὐ καταισχυνθήσεται, not, as in our Version, "shall not be ashamed," but "shall not be put to shame;" "he shall not be rejected as unworthy." The Apostle is addressing the Jews, and wishes to impress upon them that now, under the Gospel dispensation, all distinction is done away with: and "whosoever believeth," no matter of what tribe or nation he may be, God will accept him. This doctrine was very offensive to the Jews, who had always regarded themselves as God's



favoured people. They had so long enjoyed special privileges, that they could not endure that the despised Gentiles should be admitted to the same privileges as themselves.

#### CHAPTER X.

(a) V. 1. St. PAUL expresses the greatest sorrow at his having to speak of the rejection of the Jews from being any longer God's chosen people, and yet he only alludes to what our Lord Himself had declared (Matt. xxi. 43). Bishop Shuttleworth says : "God's election of the Jewish nation was of a temporal character only ; the spiritual and real election being confined exclusively to such individuals as should subsequently have approved themselves to Him by their piety and obedience." It is evident, however, St. Paul did not consider the Jews as unconditionally rejected, either nationally or individually ; or why pray to God for their salvation ?

(b) V. 5. "Moses describeth." It is the usual manner of St. Paul to sustain his assertions from the Old Testament, knowing the influence it would have with the Jews, and also the strength and power it would give to his argument, by showing that Christianity was no new and cunningly-devised fable ; but built and established upon the original Divine purpose of the Father of lights, with whom "is no variableness, neither shadow of turning." (James i. 17.)

(c) V. 7. Τὴν ἄβυσσον, rendered "the deep," but literally "the abyss," called Hades, the place of departed spirits.

(d) V. 10. In the first ages of Christianity an open confession of the truth of the Gospel required great courage and resolution ; for many disciples had to seal the truth of it with their blood. It was necessary, however, for the dissemination of the truth, that men should openly confess it ; and our Lord expressly requires it (Matt. x. 32, 33), where He declares of those who deny Him, that He will deny them.

(e) V. 11. Οὐ κατασχυθήσεται, as in chapter ix. 33.

(f) V. 13. This I take to be the meaning of "calling on the name of the Lord," namely, prayerfully, *i. e.* by earnest and constant prayer, approaching the throne of grace and mercy, through

Christ, our blessed Lord. In Acts xxii. 16, we read of Ananias exhorting St. Paul to call on the name of the Lord ; and, in the next verse, of St. Paul's doing so by "praying in the temple."

(g) V. 14. The Apostle having shown that both Jews and Gentiles could only be saved through faith in Christ Jesus, and that under the Gospel dispensation there was no distinction between them, salvation being equally offered to each, God being rich enough to bless all, and ready to dispense his richest blessings to all who asked Him ; he now endeavours to conciliate the Jews to the necessity of some one preaching the Gospel to the Gentiles, evidently alluding to himself in particular ; proving farther the necessity of the preacher having his mission from God, which, in the very outset of the Epistle, he shows was his case, he having had a special and miraculous call and appointment, and therefore being bound to fulfil his calling. (Comp. Col. i. 23.) It appears, therefore, that no one can lawfully assume of himself the office of a minister of the Gospel, since St. Paul here declares a ministerial commission to be as necessary as preaching, hearing, and believing.

(h) V. 18. "Unto the ends of the world" means, "to the utmost parts of the then known inhabited world." This Epistle was written about the year 58, and at that time the Gospel had been preached extensively to all nations.

(i) V. 19. As the heathen worshipped for gods what were not God, so the Apostle here says they were "no people," not being God's people. And as they forsook God, the fountain of wisdom, so he calls them "a foolish people."

(k) Vv. 20, 21. Thus, in the words of the great prophet, does the Apostle come to the grand object of his argument in this chapter,—the proof that the Jews were no longer the exclusive people of God, but that the gates of heaven, through the Messiah, were to be opened to all nations. How tender is the language of God when, speaking of the Jewish nation, He says, "All day long have I stretched forth my hands !" This is the gesture, not merely of invitation, but, as it were, of supplication. How unlike the argument of arbitrary predestination ! How ingeniously and how positively does the Apostle bring the Jews to this conclusion,—that God was justified both in their rejection, and in the admission of the Gentiles in their place ! And how strikingly are the prophet's words confirmed in the words of Paul and

Barnabas to the Jews (Acts xiii. 46, 48), "It was necessary that the word of God should be first spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. And when the Gentiles heard this, they were glad, and glorified the word of the Lord." Here is the plain declaration of the *rejection of the Jews*, and the reason, namely, *their unbelief*. The heathen in their ignorance did not seek after God, but they receive Him when He makes Himself known. Whereas Israel, when He does reveal Himself, refuses to acknowledge Him, and to receive the revelation of his will. *Thus is the Apostle's argument of election or rejection founded not on any "absolute decree" of God, but the will in man either to receive or reject the gracious revelations of God!* Chrysostom says eloquently: "Observe you how great the accusation is. Even when He entreated them, the Jews refused to obey; nay, they resisted Him, and that not once, or twice, or thrice, but during the whole period they beheld Him doing these great things. Whereas the others, the Gentiles, who had never known Him, were enabled to lay hold on Him. He does not, however, say that they were able of themselves, but, overthrowing the pride even of believers from among the Gentiles, and in order to show that all is done by his grace, he says: 'I was made manifest,' and 'I was found.' Are they, then, destitute of all share in the matter? you say. Not at all. The reception of Him when found, the recognition of Him when revealed, came from them. Again, that the former (the Jews) may not plead, 'Why then wert Thou not manifested to us also?' He urges something more than this, that He had done. Not only was I made manifest, but I even continued stretching out my hand and beseeching you; showing the care of an affectionate father and of a loving mother. Mark how wise a solution of all former difficulties, proving that they had voluntarily brought destruction upon themselves, and how in every way they were unworthy of pardon." Tholuck says: "If from this passage we once more look back upon the tenth and ninth chapters, it is manifest how little St. Paul ever designed to revert to a *decretum absolutum*," (an absolute decree), "but meant to cast all blame upon the *want of will in man*, resisting the *gracious will of God*."

## CHAPTER XI.

(a) V. 1. It seems impossible for a calmly considerate person, who is capable of drawing a conclusion from the words and tenor of an argument, and will patiently peruse this chapter, to doubt its meaning and its object; namely, to show that in no part of this Epistle is the Apostle attempting to establish individual election. The whole argument, from beginning to end, is as plainly national as words can make anything. The Apostle frequently anticipates objections that may be made, and answers them, which gives a liveliness and force to his argument. He commences this chapter with a question whether God had cast away his people of the Jewish nation? To which he answers, "God forbid:" and then he goes to the proof. "For I also am an Israelite," &c. This is clearly national, as well as when he afterward enlarges upon the relative position of them and the Gentiles.

(b) V. 4. "I have left me," &c. St. Chrysostom says: "The Apostle shows here that it is the worthy that God useth to save, even if the promise be made to the whole nation." By the worthy are meant those who have faith in God's promises, with a desire to love and serve Him. This train of reasoning entirely agrees with, and is a confirmation of, the argument at the conclusion of chapter x.

(c) V. 5. Bishop Terrot says: "Ἐκλογή χάριτος, 'the election of grace,' is the election of certain individuals to the enjoyment of God's favour, *not* on account of any *works* they have done, but on account of their joyfully accepting the *grace* of God, by believing the Gospel." Tholuck says: "It has been justly observed in the *Act. Syn. Dordr. Demonstr.*, 'With St. Paul, the expressions ἐξ ἔργων, κατὰ σάρκα, κατ' ὀφείλημα, ἐξ ἔργων νόμου, are always equivalent,' &c.; whence it is very clear in what way the purpose of God is according to election; namely, that out of sinners of the Jewish nation He may choose those who are of the faith of Christ; those being left who are of the law, or of works."

(d) V. 6. St. Chrysostom says again: "If it be by grace, it will be said, How came not all to be saved? Because ye would

not. For grace, though it be grace, saves the willing, not those who will not have it," *i. e.* those who persist in unbelief. The Apostle is here combating the fond theory of the Jews, namely, justification by the works of the law. But as no man had fulfilled, or could strictly fulfil, the law, as every one failed in that respect, no one could obtain the reward on the merit of works. The argument here is similar to that used in chapter iv. 4—6.

The clause beginning, "But if it be of works," *εἰ δὲ ἐξ ἔργων*, in many MSS. is wanting; and, being merely an inversion of the preceding, appears to be a gloss. Tholuck says: "It is not in the Koptic, Armenian, and Æthiopic, the Vulgate and Italian versions, in Chrysostom, Theodoret, Damascenus, and Jerome." Its omission is approved by Erasmus, Grotius, Wetstein, Mill, Semler, and Griesbach.

(e) V. 8. "God hath given them the spirit of slumber, eyes that they should not see," &c. ; rather, "hath permitted them," &c. : *ἔδωκεν* from *δίδωμι*, which frequently, both in sacred and profane authors, has the sense of *permit*, as well as to give. In Acts ii. 27, *οὐδὲ δώσεις* is correctly rendered, "neither wilt Thou suffer," *i. e.* *permit*. The words, "eyes that they should not see," are a quotation from Isaiah vi. 9, and are not to be interpreted in an arbitrary manner without regard to the conduct of those to whom they relate, or we make God the author of sin. According to the Septuagint, it is, "the Lord FORETELLS their blindness;" He did not decree it. This interpretation is confirmed by the parallel passage, Acts xxviii. 27, which is a quotation from Isaiah vi. 9: "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed;" thus showing it to be a decided act of their own. And this agrees with the language in Ps. lxxxi. 11—13: "I am the Lord thy God, open thy mouth wide, and I will fill it. But my people would not hear my voice, and Israel would not obey Me. So I gave them up unto their own hearts' lusts, and let them follow their own imaginations;" (clearly as a punishment on their own disobedience.) But if we had any doubt whether the Apostle was speaking of final election or reprobation, that doubt would be removed by his own words in verse 11: "Have they stumbled that they should fall?" (*i. e.* finally, irrevocably? No;) "God forbid!" All which agrees with the language of St. Peter

(2 Pet. iii. 9): "The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." And St. Paul (1 Tim. ii. 1) exhorts, that "supplication, prayers," &c. "be made for *all* men;" and, in verse 4, gives the reason, namely, that God our Saviour "*will have all men to be saved!*" and in verses 5, 6: "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself *a ransom for all.*" The language in verses 9, 10, in this chapter, are the words of David (Ps. lxi. 23, 24), and are prophetic of the punishment of the Jews on their treatment of the Messiah, and therefore are very aptly quoted by the Apostle here.

Having now shown how prophet after prophet had cried against them—Moses, Elijah, David, Isaiah, Hosea—lest the Jews should be driven to despair, or the Gentiles too much elated, he proceeds to show the reasons why the Gentiles should not triumph over the Jews, nor the Jews despair.

(f) V. 16. "If the firstfruit." Here is an allusion to the offering the firstfruits of their bread, the heave-offering mentioned in Num. xv. 20. It is a very general opinion of commentators that the expression *ἀπαρχή*, "the firstfruit," refers to the patriarchs; but I am inclined to the opinion that it refers to the first converts to the Gospel. The Apostle was arguing, in the early part of this chapter, that, as in the days of Elias there were a chosen few who were holy, and in favour with God, so in the present time there was a remnant, an elect, a chosen few sincere believers in Christ. Now these may be considered as the *ἀπαρχή*, "the firstfruits" of the faith in Christ. But as the fruit is the produce of a tree, and every tree must have a root, which root must be sound and good to produce good fruit and healthy branches, so had the Jewish nation, in their forefather Abraham, the root and fountain of the Jewish nation, a good example and a good root. For he, though living amongst idolaters, was a worshipper of the true God, and, being strong in the faith, sanctified the branches. The patriarchs would be more fitly compared to the stem than the firstfruits, Abraham being the root.

(g) V. 20. The Apostle, in holding up the necessity of faith, clearly does not speak of an arbitrary faith infused into the minds of his believers, but of a belief which they had the power to cherish or reject.

In this verse he shows the Jews were rejected for their unbelief, and cautions the Gentiles that they only stood by faith. The Jews' unbelief was an act of their own. God did not tear them away, or break them off; but they themselves, by their incredulity, fell, and were broken off. How could God punish men for their infidelity if it were not so? All punishment implies a fault committed. How impressive the words of the Apostle to the Gentiles are in verse 22: "Behold, therefore, the goodness and severity of God; on them which fell" (*i.e.* the Jews) "severity; but towards thee" (the Gentile) "goodness, if thou continue in his goodness;" (surely that "IF" implies a choice, an act of volition;) "otherwise," (if thou fall into unbelief, like the Jews,) "thou also shalt be cut off." Which words are a positive assertion that God's favour is not unconditional, but that its continuance depends on our right use of it. Thus he alarms and cautions the Gentiles by what has happened to the Jews, and animates and comforts the Jews by showing that, if they continue not in unbelief, God will accept their faith, and graft them in again.

(h) V. 25. A mystery means something hidden, and not yet made known. It does not mean anything unintelligible or incomprehensible when revealed; but something which had not till then been clearly revealed. Here the Apostle proves that the rejection of the Jews was neither total nor final: not total, since blindness had happened to part only of the Jewish nation; and not final, since this blindness was only to endure for a time.

(i) V. 26. "Shall be saved." Shall be converted to the faith of the Gospel; shall be brought into the way of salvation. It would be absurd to suppose that every member of the Jewish nation should be eternally saved, and contrary to what we may gather from our Saviour's own words (Matt. xxii. 14).

(k) V. 28. The same persons who in the early part of this verse are called "*enemies*" as concerning "*the Gospel*," are called "*beloved*" as touching the "*election* for the fathers' sakes." It is manifest, therefore, the Apostle is *not speaking of election to eternal life, but of national election*. Though grace does not descend from parent to child, yet children of godly parents are often very large sharers in outward privileges and blessings derived from godly parents.

(l) V. 31. The immediate effect of the Jews' unbelief was the bringing the knowledge of salvation to the Gentiles; its ultimate effect would be the preaching of the Gospel by the converted Gentiles to the unbelieving Jews, and thus in return bringing them to the faith. May it not be hoped that this prophecy is now in the course of fulfilment?

(m) V. 32. "God hath concluded all in unbelief." A similar expression occurs in Gal. iii. 22: "The Scripture hath concluded all under sin." How hath the Scripture "concluded all under sin?" Not by any compulsory power, which is not in the nature of Divine truth, but by showing and proving the guilt of all, and thus convicting men of their sinful actions. In like manner, when God is said to "conclude all in unbelief;" most assuredly it is not by any compulsory power, but by convicting them of their unbelief by their actions.

It is worthy of our observation that here, where he is summing up his doctrinal argument, the Apostle, in conclusion, brings our attention to what is uppermost in his thoughts, (however unaccountably it is lost sight of by many of his interpreters,) viz. God's mercy displayed, not upon a chosen few, but "upon all." The Apostle expressly declares that the object of God's dealing with men is this, "*that He might have mercy upon ALL*"—all mankind, both Jews and Gentiles. Let none, therefore, presume to limit what are co-extensive with the human race, and form the unchanging principle in the Divine government of the world, namely, God's mercy and love!

(n) V. 33. Ὡ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ: literally, "O the depth of the riches, and wisdom, and knowledge of God!" Our translators, by introducing the word "*both*," which is not in the Greek, have limited the Apostle's subjects of wonder and admiration to two, his wisdom and his knowledge; whereas He evidently contemplates three. His admiration is not confined to his *wisdom* and *knowledge*, but is also extended to his *mercy*, mentioned in verse 32, in which He is so rich as to bestow it upon all men, without distinction, Jew and Gentile. In accordance with chap. x. 12, where He is said to be "rich unto all that call upon Him;" and with Eph. ii. 4: "God, who is rich in *mercy*, for his great love wherewith He hath loved us."



## CHAPTER XII.

(a) V. 1. THE words "a living sacrifice" are very expressive and emphatic. A sacrifice is either an offering made to God as an atonement for sin, or any other offering as an expression of homage or thanksgiving. The Jewish victim was slain, and presented *dead*; and there was an end of it. In opposition to this, the whole life of a Christian is to be one continued presentation to God of all his vital living energies. The term "holy" means without blemish or defect. By the Jewish law none but a perfect sacrifice could be accepted (Lev. xxii. 21); nothing lame, or blind, or deformed, was allowed, or would be considered "holy." The Christian, polluted by sin, is a deformed object in God's sight; the mere sacrifice offered to Him in sickness or old age is offering Him the blind and the lame. The sacrifice that will "be acceptable to Him" must not be a divided, broken, and polluted service, but one in which the best and most permanent affections of our hearts and lives are engaged; *that* is the undoubted living, holy, acceptable sacrifice, and most reasonable service, here intended.

(b) V. 2. Τῷ αἰῶνι τούτῳ, "to this world," or "to this age,"—to those vices which the Apostle had so forcibly described in the beginning of this Epistle as the practices of the age in which he lived, as, indeed, they have been, more or less, of all ages. Δοκιμάζειν means something more than merely "to prove;" it means experimentally to test or prove, as the quality of metals is tried by fire. (Comp. Eph. v. 10.) The Apostle considers it the necessary disposition of the regenerate Christian man, in his daily life experimentally to prove to himself and others what is the will of God; whereas man, in his natural state, looks more to the point how he may please men.

(c) V. 3. (Comp. Eph. iv. 7.) The Apostle here speaks of μέτρον πίστεως, "the measure of faith," because all spiritual gifts are only properly exercised by or through faith; and in the early state of the Christian Church they were measured out in different gifts to different individuals for the promotion of the faith. It appears many were puffed up with their spiritual gifts;

but he shows they are all from God, and are to be used humbly in his service and to his glory. He regards all the endowments Christians have as the gifts of God; and surely no other argument could tend more to subdue man's pride. God gives to each his appointed work, and man's true honour does not consist in great wealth and splendid endowments of mind or body, but in rightly discharging the duties of that station in which God has seen fit to place him. The way in which *πίστεως*, "of faith," is used here, teaches how large the interpretation of the expression is sometimes to be taken,—that it is not always to be interpreted as mere belief, but as comprehending the whole scope and design of the Gospel. In this sense it is used in Acts vi. 7.

(d) V. 5. "So we, being many, are one body." (Comp. 1 Cor. xii. 12, &c.; Eph. iv. 16; Col. i. 18; and 1 Pet. iv. 10.)

(e) V. 6. (Comp. 1 Cor. xii. 8, 7, and Eph. iv. 11.) The Apostle now proceeds to name the different offices in the Christian Church; many of which still remain, and ever will remain, undeniable Christian duties, however the outward position of the Church may vary; and he earnestly exhorts to their conscientious and due performance. The first he names is "prophecy;" which word is sometimes supposed merely to mean the foretelling future events: but neither in its original meaning nor general use in Scripture is it confined to that sense. If we refer to a place where a prophet is named, both in the Old and New Testament, we shall find that the general meaning was a person who, under the influence of the Spirit of God, explained or delivered the word or will of God to the people, whether speaking of present duties or future events. The predicting future events was but a small, though a very important, part of the duty of a prophet. (See Exod. vii. 1; Deut. xviii. 18; Luke vii. 26; John iv. 19; Acts xv. 32; 1 Cor. xiv. 29—31; and numerous other passages.)

(f) V. 10. "With brotherly love." Theophylact says: "He exhorts to brotherly love deservedly, since all have been born in one womb—namely, the baptismal font."

(g) V. 11. "Not slothful in *business*," does not express the full meaning of the Apostle: "*business*" might refer merely to the affairs of this life; but he is speaking of the respective duties of a Christian man, and he gives the highest of all possible reasons why he should be active in his duties and fervent in

spirit, inasmuch as he was serving the King of kings and Lord of lords.

(h) V. 12. The Apostle having exhorted to duties, some of which were difficult in the performance, now directs their minds to the two great supports and helps in the patient endurance of all the troubles and difficulties of this mortal state; namely, hope of immortal glory, and constant and earnest prayer.

(i) V. 13. In those early times of the Christian Church, exhortations to charity were particularly necessary, when so many were persecuted and deprived of their property and employment, and driven from their homes, on account of their religion. Burkit remarks well on this verse: "Charity to all persons, but especially to the persecuted members of Jesus Christ, is a necessary and important duty. Hospitality is an eminent part of Christian charity; true hospitality, I mean, which is accompanied with prudence and sobriety. There is a wide difference between riotous housekeeping and true hospitality; the latter is always designed for the help of the poor, particularly of the godly poor. There are great housekeepers who are not good housekeepers, because their housekeeping is for the great rather than the good; not for the household of faith, especially not for the poor of that household. As to spirituals, God fills the hungry with good things, but sends the rich empty away: whereas most men, as to the body, fill the rich with good things, and send the poor—if not empty way, yet—relieved only with the sweepings of their table. This is not according to the precept before us: '*Distributing to the necessities of the saints, and given to hospitality.*'"

(k) V. 14. Having thus taught us our duties toward our friends, the Apostle now shows what our conduct ought to be toward our enemies. The best of men must not expect to escape the slander and malice of the wicked, and will have ample room for the practice of this exhortation—"Bless your persecutors."

(l) V. 19. The command, "Avenge not yourselves," means that we are not to assume to ourselves a spirit and purpose of personal revenge. The Christian learns to bear injuries with patience, and to commit his cause to God. No doubt, if he be injured in his person or his property, he may seek the protection of the laws of his country; but he must not do it with a litigious and revengeful spirit. The heathens considered revenge to be a part of justice, and ranked it amongst their virtues. The Christian

learns that to forgive an injury is more noble, more godlike, than to resent it. How divine, how exquisitely touching, are all the injunctions contained in this chapter! how necessary the observance of them to complete that Divine character of love, at which all Christians should aim as evidence of the reality of their faith. Love, if it be like the Divine love, must be extended to our enemies, even to the unthankful and the evil. "God loved us even while we were yet sinners." Like Him, we are to love the sinner while we hate sin. As God dispenses sunshine and rain to the evil and the good, so is the Christian to show kindness to all, never in heart harbouring an unkind thought.

(m) V. 20. After such injunctions, it is impossible to suppose that the Apostle, when he speaks of "heaping coals of fire" on the head of an enemy, speaks in a cruel or revengeful manner, or that he has any meaning thereby but refining and purifying his affections, and melting his heart into kindness.

#### CHAPTER XIII.

(a) V. 1. THE Apostle having, in the foregoing chapter, enlarged upon the necessity of the due performance of various moral duties, now comes to civil and political. In the former part of the Epistle he proved that Christians were freed from the observance of the law of Moses; and lest incautious people should infer that neither were the Jews bound to obedience to political and civil laws, he proceeds to show that submission to the existing authority of a country is laid down as a general principle, not lightly or irreverently to be neglected. It was a principle maintained by our blessed Lord Himself, who, when appealed to by the Jews, whether it was "lawful to give tribute to Cæsar or not," (Matt. xxii. 17—21,) told them to "render unto Cæsar the things that were Cæsar's," &c.—It is obvious that, if every factious person were allowed to resist authority, there would be a constant disturbance of the peace of society. Still, as governments are to be considered, by the appointment of God, "as a terror, not to good works, but to evil," circumstances may arise that would justify resistance; and we must not consider the Apostle as the advocate of passive submission, since his injunctions, rightly interpreted, confute any such doctrine. The

law of God is the rule ; and so long as nothing is inculcated contrary to that, obedience is a Christian duty. But no government has a right to change or dispense with God's laws. If rulers exercise the power given them in opposition to the fundamental laws of the state, or to the ruin of those committed to their charge, such rulers are not from God, and may lawfully be resisted.

(b) V. 2. *Kρίμα*, improperly rendered "damnation"—a word which we apply exclusively to eternal punishment. In Luke xxiii. 40, the same word is properly rendered "condemnation ;" and this is its meaning here ; namely, condemnation to such punishment as the laws of the country award. Bengelius rightly renders it, "the divine judgment enforced by the magistrate." This is evident from the following verse, "Rulers are not a terror to good works, but to the evil." And again, verse 4, "For if thou do that which is evil, be afraid ; for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

(c) V. 3. When the Apostle says, "For rulers are not a terror to good works," he speaks of a general principle. It may happen, and has happened, that bad rulers have taken advantage of their position to oppress and persecute the unoffending ; but, as a general principle, it is true that those who are virtuous have nothing to fear from the due administration of the law.

(d) V. 4. "The sword." The common mode of execution of a criminal then was by the sword (Acts xii. 2). Herod unjustly killed James, the brother of John, with the sword. Moreover, the sword is exhibited as an emblem of authority.

(e) V. 6. "They are God's ministers," or servants. They derive their authority from God, who has ordained there shall be governments in all nations, though in the particular form of them they are the ordinance of man. Having their authority from God is the best reason why tribute or taxes should be paid them.

(f) V. 7. Taxes are money levied on men's persons, houses, or lands. Customs are money levied on articles of merchandise. These are to be paid cheerfully and honestly, as debts due not only for the maintenance of those whose time and talent are continually dedicated to the duties of government, and who, so long as they conscientiously perform those duties, are God's

ministers, but to defray the vast expenses necessarily incurred for the security and welfare of the state. And for the due ordering of society, not only maintenance, but reverence, is due to princes and those in authority; the Apostle, therefore, enjoins that fear and honour are to be ascribed to those in authority. Fear applies to those on whom devolves the execution of the laws. We should fear to do anything which being contrary to the law, might require their interference. Honour is the respect due to those in high authority, which helps to maintain that order and peace without which society cannot exist.

(g) V. 8. The Apostle, having shown what is the duty due to superiors, now proceeds to what should be the great ruling principles in men's general intercourse with each other. The first duty he names is the just payment of debts: "Owe no man anything." To this, however, he makes an exception; for there is one debt which, though we are required to be constantly paying, never can be discharged; it must ever remain due: and that is the duty of love. The reason of this is obvious, because it leads to the fulfilment of the law: that is, the law of the Second Table which relates to our duty to our neighbour. He who loves his neighbour as himself, so far from injuring him in his person, his character, or his fortune, will do him all the good he can: he will rejoice in promoting his interests, temporal and spiritual, as if they were his own. This duty, therefore, comprehends every other between man and man.

(h) V. 9. "For this," &c. In such strong and energetic language does the Apostle establish his assertion made in chapter iii. 31.

(i) V. 11. Some expositors hold that the salvation said to be "nearer" means their resurrection and glorification at Christ's second advent; but Schleusner, Macknight, Bishop Terrot, and others, hold that "salvation being nearer than when we believed" means that now we have a more perfect knowledge of the Christian religion than at the time when we first gave credence to it. This agrees with its undisputed meaning (Luke xix. 9), where our Lord says, "This day is salvation come to this house." And again (Rom. xi. 11), "Through their fall salvation is come to the Gentiles." And (2 Cor. vi. 2), "In the day of salvation have I succoured thee; behold now is the accepted time, behold now is the day of salvation." And this

interpretation seems to agree with verse 12 in this chapter: "The night is far spent, the day is at hand." The night of sin, of heathenish ignorance, has long had dominion in the world, but the time when the daylight of the Gospel shall be generally diffused is now at hand. Macknight says: "Because knowledge and ignorance are to the mind what light and darkness are to the body, the Scriptures often represent the former by the latter. Thus the heathens, who lived in utter ignorance of God and religion, are said to be 'in darkness,' and their state is called 'night.' Whereas they who enjoyed the knowledge of God and religion are said to live 'in light,' and their state is called 'day,' and themselves 'sons of the light, and of the day.' (1 Thess. v. 5.) Therefore the night, which is represented as far advanced, and almost at an end, is the night of heathenish ignorance, and the day, which is said to have been at hand, is the more clear shining of the light of truth, by the preaching of the Gospel, in all those countries where the darkness of ignorance and idolatry formerly reigned; the effect of which was, that the doctrines and precepts of the Gospel were brought nearer to the understanding of the disciples "than when they first believed." The expression, also, in the 13th verse, "Let us walk honestly, as in the day," implies that the Apostle's argument refers to a present state.

(k) V. 14. Burkit says: "May not the expression, '*Put ye on the Lord Jesus Christ,*' imply, 1stly, That the soul of man, since the Fall, is in a naked state, destitute of those Divine graces of the Holy Spirit which were its original clothing in the day of undefiled innocency. 2dly. That Jesus Christ is our spiritual clothing, in his righteousness to pardon and justify us. He is our clothing, to cover the guilt of sin out of God's sight; and in his grace to sanctify us, by which He cleanses us from our sins, pollution, and filthiness. 3dly. That Jesus Christ, in order to our spiritual clothing, must be put on by faith; an unapplied Christ justifies none, saves none. It was not sufficient, under the law, that the blood of the sacrifice was shed, but it was also to be sprinkled, in order to the expiation of guilt. The personal application of the blood of Christ on our part is as absolutely necessary to salvation, as is the shedding of his blood on his part, in order to our remission and salvation."

## CHAPTER XIV.

(a) V. 1. THE Apostle, having laid down in the clearest manner what are the essentials of religion, and fully explained wherein genuine Christianity consists, now proceeds to treat of things of less importance, and things indifferent, as being neither commanded nor forbidden under the Christian dispensation ; about which, notwithstanding, serious disputes and divisions had arisen between the Jewish and Gentile converts. The Jewish Christians, or some of them at least, still held that certain kinds of meat forbidden by the law of Moses were unlawful ; and fearing that, in their intercourse with the Gentile converts, meats might be sometimes set before them which by the law would have been held to be unclean, they on those occasions confined themselves to the eating of herbs and vegetables. The Gentile converts, asserting their Christian liberty, despised and ridiculed their Jewish brethren for their needless scruples ; whilst the Jewish Christians condemned their Gentile brethren for their undue liberty. Thus early was the peace of Christ's Church disturbed. And if there was this disposition amongst the earliest Christians to dispute about trifling matters, and (verse 3) to judge harshly and severely of each other, assuming to themselves (verse 4) the prerogative which belongs to the Almighty of judging of the actions and motives of those who strictly were his servants, and responsible to Him alone, are not these exhortations which the Apostle addressed to them equally applicable to Christians of the present day, amongst whom there prevails the greatest variety of opinion, and sometimes on the most trivial things ? A sect has lately arisen who eat no meat, and drink no wine or fermented liquors, eating only farinaceous food, and herbs, and vegetables. Others assume to themselves the liberty which God hath given them, and drink wine and eat meat. Some, in obedience to the directions of the Church, observe particular days to be kept holy ; others argue the observance is unnecessary, if not improper.

These and other differences of opinion produce disputes and divisions in Christ's Church, and too frequently lead to uncharitable remarks and animosities injurious to true religion,



thereby giving occasion to the enemies of God to blaspheme. It would be well if each followed the Apostle's advice, and were more tolerant in trifling matters, and more attentive to essentials. It would be well if the beautifully charitable and Christian spirit inculcated by the Apostle made that impression which it ought to make amongst the various professing Christians. It would tend to smooth and soften down those little petty feuds and jealousies, which, alas! too often accompany slight and unimportant differences of religious opinion, and beget a spirit of bitterness in the place of what is the very essence of Christianity—a spirit of love.

(b) V. 2. In Heb. ix. 10, the Apostle speaks of "meats and drinks, and divers washings, and carnal ordinances," imposed by the Levitical law, as being only "imposed until the time of reformation." The Jews were, therefore, wrong in their maintenance of the distinction of meats and drinks after the appearance of our blessed Lord.

(c) V. 4. 'Ἀλλότριον οἰκέτην, "the servant of another," or "another's servant," not "another man's," as in our translation. Here it means God's servant.

(d) V. 5. The Apostle here alludes to the Jewish festivals, and not to the Christian Sabbath, which was kept holy by all Christians from the beginning. Moreover, it is evident the observance of the Sabbath-day was intended to be perpetual, inasmuch as its observance is enforced by the same obligation as the moral law, having been written on stone by the finger of God Himself.

V. 6. We may observe from both parties being named in this verse as giving God thanks, how universal the practice was amongst the earliest Christians of giving God thanks at their meals. (See also 1 Tim. iv. 3, 4.)

(e) V. 9. "Lord of the dead and the living." Our Lord says of Himself, (St. Matt. xxviii. 18,) "All power is given me in heaven and in earth." That the souls of men are not in a state of insensibility after death may be inferred from St. Matt. xxii. 32; St. Mark xii. 27; St. Luke xx. 38.

(f) V. 11. "As I live," &c. This is the language of the prophet Isaiah (Isa. xlv. 23) as applied to God, but here applied to Christ. Do we need a stronger proof of the Apostle's teaching that Jesus Christ is a partaker of the Divine nature?

(g) V. 15. The word "grieved" here means "injured," by being led into sin; which may be done, either by the Jewish Christian seeing *his* Gentile brother exercise what he considers his Christian liberty in eating of all things indifferently, and being induced, by his example, to do the same, and eat of things which his conscience did not approve, thereby bringing himself into condemnation; or, on the other hand, by his seeing the Gentiles eat of what he considers forbidden, and taking offence thereat, and forsaking the faith through unfounded prejudice, and thus bringing on himself destruction.—But the Apostle may here allude not only to the meats forbidden by the Jewish law, (Lev. xi. 3, &c.) but may also have in view those offered to idols,—a subject which is spoken of in 1 Cor. viii. 4. 8. There the Apostle says, "The idol is nothing (and, being nothing, could not contaminate the meat); "for neither if we eat are we the better, neither if we eat not are we the worse." And, therefore, there is no reason why he who has this knowledge should refrain from food which had been so appropriated. "But take heed," says he, "how thou usest this liberty, lest it become a stumblingblock to them that are weak,"—lest thy weak brother, seeing thy indifference in this matter, should be emboldened to eat thereof, and imagine that idolatry is no sin, or that the idol deserves honour, and then, "through thy knowledge," shall thy weak brother perish, for whom Christ died. We may remark that it is here intimated that Christ died for those who may be destroyed by sinning through our example, and therefore He died for all.

(h) V. 22. "Hast thou faith!" here only refers to the matter in agitation, the lawfulness of eating this or that.

(i) V. 23. *Karaképirai*, rendered, "is damned;" but this word being applied to the everlasting punishment of the hardened sinner, is too harsh an expression to be used here. It should be rendered, "is condemned." A man's own conscience, if he thinks at all, will condemn him for doing any act or thing the lawfulness of which is not apparent. It may, or may not be, in its own nature sinful; but if it be doubtful, it partakes of the nature of sin, because faith requires conscientious obedience, and this should restrain a man from a doubtful act, lest he should sin against God.

But the guilt of such an act is surely very different from a positive breach of God's moral laws; and we cannot suppose that

such a person would, in a trifling matter, be inevitably sunk to the bottomless pit. The same construction is to be put on 1 Cor. xi. 29.

## CHAPTER XV.

(a) V. 2. *Οικοδομήν*, rendered "edification;" but would have more properly been translated "building," as in 1 Cor. iii. 9, *Θεοῦ οἰκοδομή ἐστε*, "ye are God's building;" and again, (Eph. ii. 20, &c.) the Apostle speaks of being "built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." As separation of the stones of a building produces its destruction, so union is its preservation. And thus it is with Christ's Church. Nothing is more opposed to the establishment of pure and undefiled religion than the contentions and want of charity amongst its members.

(b) V. 5. The fervent prayer with which the Apostle enforces his exhortations to Christian unity should convince all professing Christians of the extreme importance of union in Christian worship. His desire was (verse 6), "That they may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." That is to say, that in their Christian assemblies they may all worship God after the same way, and not every one following their own devices. The latter may be gratifying to the pride of man, but not agreeable to the will of God.

(c) V. 12. Our translators have in this verse rendered *ἐπιούσιν*, "trust," and in verse 13, *ἐλπίδος*, "hope;" but the connexion of the argument, and clearness of meaning, as well as correctness of translation, appear to be better maintained by rendering the verb and the substantive, which are of the same meaning in the original, the same in the translation. In Acts xxviii. 20, Paul calls Christ "the hope of Israel;" and David's exhortation is, "Hope thou in God," (Ps. xlii. 5.)

(d) V. 14. To make his exhortation less offensive, the Apostle here passes a word of commendation on the good disposition and capabilities of those he was constrained to admonish, and (verses 15, 16) he places his authority to direct and rebuke on the power

of his office, as the special chosen and ordained minister to the Gentiles.

(e) V. 16. The word *προσφορά*, here rendered "offering up," commonly means a sacrifice or expiatory offering, and is applied to Jewish sacrifices, and to the sacrifice of our blessed Lord on the cross. Here it denotes the offering up or devoting of the Gentiles to the service of God. The sacrifices under the Jewish law were prepared for offerings by salt, oil, or frankincense, according to the nature of the sacrifice. (Lev. ii. 13.) The offering up of the Gentiles to the service of God was rendered acceptable by the cleansing influences of the Holy Spirit.

(f) V. 17. *Καύχησιον*, here rendered "glory," is in 1 Cor. xv. 31; 2 Cor. i. 12; and 1 Thess. ii. 19, rendered "rejoicing;" which sense is more intelligible, and seems better suited here.

(g) V. 18. On this verse St. Chrysostom says: "Some bishops claim authority with their mitres, crooks, and stoles; whilst Paul, by far stronger arguments, proves himself an Apostle by the greatness of his miracles, and the fulness of evangelical doctrine: nothing of which, notwithstanding, did he arrogate to himself, but gave to God the whole glory; a man most modestly magniloquent, and magnificently modest; proud in Christ, humble in himself." We may mark in this verse the value which St. Paul attaches to obedience.

(h) V. 25. By "the saints" the Apostle means those holy persons who had embraced Christianity, who were renewed and sanctified by the Spirit of God; thus distinguishing them from unbelievers.

(i) V. 30. St. Paul instructs Christians at Rome that they would earnestly strive with him in prayer. Thus Christians, both near and at a distance from each other, should unite in prayer to God for the good of each other, and for the spread of the everlasting Gospel, and the dissemination of peace.

(k) V. 32. St. Paul's prayer was, that they might have a joyful meeting "by the will of God," *i. e.* "if God permit." This is the only legitimate end of all prayer—that the will of God be done. St. Paul did go by the will of God, but he went in bonds.

(l) V. 33. This chapter concludes with a devout desire that the God of peace might dwell with them all; that God, who gives peace, would impart union of sentiment and feeling amongst Christians of all denominations, Jewish and Gentile

This should be the object of every Christian minister, of every Christian man, to bury all petty jealousies and animosities, and to cherish peace, harmony, and love amongst each other.

#### CHAPTER XVI.

(a) V. 1. *Διάκονον*, rendered "a servant," properly, "a deaconess," whose duty it was to visit the sick, and relieve the poor members of the Church. The Apostle calls Phœbe a "sister," because she was a Christian. Our blessed Lord says: "Whosoever shall do the will of my Father, the same is my brother, and sister, and mother." (St. Matt. xii. 50.)

(b) V. 4. The Apostle probably alludes to the perilous situation of Priscilla and Aquila, who were with him in the insurrection at Corinth. (Acts xviii. 12, 18.)

(c) V. 5. The "church that is in their house," means, "their Christian household." This is St. Paul's mode of salutation when the whole family were converts to Christianity; when a part only were Christians, the salutation is as in verse 11, "to those which are in the Lord," that is, to "believers in Christ Jesus;" or to individuals by name, as in various other verses.

It is worthy of our observation, that the persons saluted by the Apostle were not the great, the noble, the rich, the powerful, but men of note for their piety and goodness, the beloved in the Lord, and approved in Christ—men who many of them had been his helpers and assistants in propagating the Gospel of Christ. It is the fear of God which truly ennobles the man.

(d) V. 17. Here the Apostle reverts to what all along has been uppermost in his thoughts, namely, the disputes and divisions amongst Christians. They have ever been inclined to dissensions, sometimes about trifles, too commonly to promote their own worldly interests and advantages. It was so in the Apostle's days; it is so now. And if the caution against disputes was then necessary, it is equally so now.

On the words "avoid them," we may observe that the Apostle's object in intreating the faithful to *mark* those who caused divisions was not an uncharitable one, to generate unchristian dis-

putes and animosities ; and, far less, to *mark* them as subjects for persecution, torture, and death, as has sometimes been done by professing Christians : but to "avoid them," lest associating with them they should, by their example, fall into their errors.

(e) V. 20. By Christ's conquest over Satan, believers become conquerors. The promise here refers to the original promise, (Gen. iii. 15,) "That Christ, the seed of the woman, shall bruise the serpent's head;" by virtue of that act Satan is bruised under our feet.

(f) V. 22. Of Tertius nothing more is known than is mentioned here. He appears to have been St. Paul's scribe, or amanuensis, who at his dictation wrote this Epistle. And it appears probable that St. Paul frequently employed some one to write for him ; adding a few words of salutation at the end of the Epistle with his own hand, as a mark of its genuineness, (see 1 Cor. xvi. 21 ; Col. iv. 18.)

(g) V. 25. The "mystery" here alluded to appears to be the calling of the Gentiles. This was especially "his gospel;" the Gospel he was called upon to preach. (Comp. Acts xiii. 46, 47, xxii. 21 ; Eph. iii. 3, &c.)

(h) V. 26. "For the obedience of faith." Thus the Apostle, in the conclusion of this Epistle as in the beginning, (chapter i. 5,) lays down the necessity of obedience, and proves that the design of the Gospel, and of the Apostleship, was not the establishment of a mere speculative faith, that did not produce obedience to the moral law of God. From the whole tenor of this Epistle we see that a saving faith must be what the Apostle in another place describes as "*a faith which worketh by love*," (Gal. v. 6.) Christ's mission was for to save not only from the guilt, but the power of sin. As He had brought additional light, and by the power of the Spirit additional strength, so in proportion does He expect additional holiness. (Comp. St. Luke xii. 47, 48.)

## CONCLUSION.

THE Apostle in the three last verses gives a summary of the main argument of this important and most interesting Epistle: which is, firstly, "the preaching of Jesus Christ," *i.e.* the establishment of the great doctrine of justification by faith in Jesus Christ, and the complete abrogation of the Jewish ceremonial law (comp. Eph. ii. 13—15;) and, secondly, the acknowledgment of Christ as an universal Saviour: that, as he expresses himself (1 Cor. xv. 22), "As in Adam all die, even so in Christ shall all be made alive." The remedy was not to be a partial remedy, but co-extensive with the disease. These two points have been fully argued by the Apostle in this Epistle; and they together comprehend "the mystery which was kept secret"—*i.e.* although foretold, yet not clearly understood in times past—but "is now revealed unto his holy apostles and prophets by the Spirit," (comp. Eph. iii. 1—12), and, "according to the commandment of the everlasting God, made known to all nations for the obedience of faith." This is what St. Paul emphatically calls "my gospel;" *i.e.* the glad tidings he was especially appointed to preach. (See Acts ix. 15; and again, Acts xxi. 18, 19.) It is quite clear St. Paul, when he used the expression "my gospel,"

alluded to some distinction between his preaching and that of the other apostles; which consisted partly in his special call and mission to preach to the Gentiles, as described Gal. ii. 7, where he declares, "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was to Peter." But the main distinction consisted in his preaching justification by faith, and not by the works of the law. (See Acts xiii. 39, and Gal. ii. 16.) It was long before the other apostles could be brought boldly and openly to preach, or the Jews gladly to receive, the Gospel in all its purity and fulness. (See Acts xxi. 20, &c.) And we read (Gal. ii. 11—13), that Peter, James, and Barnabas withdrew, and separated themselves from the Gentiles, in order to please the Jews who persisted in maintaining the necessity of the observance of the Jewish law.

It is only by comparing Scripture with Scripture, and by taking it as a whole, that we can come to a true interpretation of its parts; and the parallel texts to which in these final observations I have referred, explain, and clearly and indisputably confirm, the meaning and object of the Apostle in writing this Epistle—a meaning which, as we have seen, was sufficiently obvious from a careful and minute comparison of its different parts alone; but which becomes plain, past all contradiction, by a comparison with other striking passages addressed to different Churches on various occasions.

The words of the doxology with which the Apostle concludes are well worthy of our observation: "Now to Him who hath power to establish" men's weak and



wavering hearts in the faith of the Gospel by his Spirit, even "*to God the only wise, be glory through Jesus Christ for ever. Amen.*"—"To God the only wise:" these words convey both a great truth and a caution. The Apostle had been treating of a subject not merely local and temporary, but deeply interesting to mankind so long as the world shall endure; and as it comprehends God's moral and spiritual dealings with the whole human race, it is to be supposed it must contain many things profound and mysterious, and many which pass man's comprehension; since it contains the revelation of the everlasting God to man, to be received by him with humble submission and due gratitude. Lest, however, the captious unbeliever, the pretended wise man, but in reality the greatest fool, should presume to scan the ways of God to man, and to attempt to square everything to his own dull and limited comprehension, and to compare the finite with the infinite, the Apostle seems to add these words as a caution; he reminds him, he reminds us all, that *God alone is wise*. What little portion of wisdom the wisest of men possess is derived from God, the only fountain of all wisdom; it is only a drop from the boundless ocean of the Deity, "whose thoughts are not our thoughts, neither are our ways his ways. For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." (Isa. lv. 8, 9.) These considerations should induce us to receive with faith the most mysterious revelations of God's will as a blessing and a boon which we have not deserved, and of the value of which we can form no conception. "Lord, what is man, that

thou art mindful of him, and the son of man, that thou visitest him?" (Ps. viii. 4.) Let us approach holy and sacred subjects with holy awe and reverential fear. Let us not listen to those who presume to reason or to argue against the mysterious revelations of the *Only Wise*. But acknowledging our own utter incapability to fathom the Divine mind farther than God has seen fit to reveal Himself in the Holy Scriptures—conscious of our own ignorance either of our past origin or future destiny farther than it can be gathered from the inspired Word of God—let us reverentially take that sacred Book in hand, and, with Samuel, say, "Speak, Lord, for thy servant heareth." (1 Sam. iii. 10.) Speak to our minds and our consciences conviction of its truth; and by the omnipotent power of the Holy Spirit unveil its mysteries, and lead us to drink at the fountain of living waters, of which "whosoever drinketh shall never thirst, for it shall be to him a well of water springing up into everlasting life." (St. John iv. 14.) Amen. Amen.

THE END.

